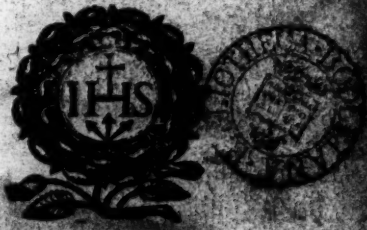
PIETAS PARISIENSIS

OR A SHORT DESCRIPTION OF THE PIETIE AND CHARITIE COMONLY EXERCISED IN PARIS

Which represents in short the pious practises of the whole Catholike CHVRCH.

By THOMAS CARRE Confessour of Sion

Every Good tree yealdeth good fruites. And the euill tree yealdeth euill fruites. Therfor by their fruites you shall know them.



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TO HIS MVCH HONᴰ
FRIEND W. D. ESQVIRE
THESE.

MVch Hondᵉ deare Sʳ

I had yours of the 20 of May in its due tyme; and noe sooner had I receiued it (such power of a commande haue your ciuile desires ouer me) but I tooke pen in hand to returne you an answer which had bene longe agoe with you, had not my continuall infirmitie rendered me litle fitt for speedie complyance.

I am not without a deepe re-
sentment, to obserue that you still
permitt inconsiderable doubts, cast
in your way by I know not whom,
retarde you from fixing vpon
what alone can make you eter-
nally happie. You say in particular
that you haue met with so many
loose and beastly cases among Ca-
tholike authours, that you haue
much adoe to beleeue that holinesse
is practised, where so much licen-
ciousnesse is taught. But I praye,
are they taught in our councells?
Doe you finde them in our Decre-
talls? Haue you heard them in our
Pulpets? Meete you with them in
our Catechismes? What are you
startled at? If the braines of some
few riotous children run ouer into
extrauagances, must the good mo-
ther haue their excesses pinned on

her sleeue, while she neither teaches them, approues, nor conceales them? Nay while she expresly condemnes, and prohibites them with a heauie curse vpon them? Must the good wheate be reproued for a litte chaffe? Or Christs feild be disowned, because the enemye ouer sowed cockle in it? This your ingenuitie will not iudge reasonable. And therfore, what I haue formerly saide (to wit, that sanctitie is a marke of the Catholike Romane church exclusiuely to all other churches) I must still persiste in. Yes, she hath alwayes bene eminently knowne by that badge to all the world. She is holy in her heade Iesus Christ, who placed her vpon the rocke, and washed her in his owne pretious bloude: she is holy in that holy

Spirit who was sent to sanctifie her, and to teach her all truth: Holy in God the father, authour of all holynesse, to whom she is dedicated: Holy in all her doctrine, in her sacrifices, in her Sacraments; in her discipline; in her pious members, amongst whom there is never wanting numbers of persons famous for sanctitie. Holy in fine, in her continuall prayers to God, and charitable practises towards her poore neighbour. Which two alone I will onely urge at present, as being abundantly satisfactorie, if compared to your cold practises, to make appeare where charitie is in her raigne, and consequently, where sanctitie is to be found, since it is indeede noe other thinge then charitie. Noe S. I neither know,

nor seeke for, any other holinesse then charitie it selfe. It is that which is the end of the lawe; that, the fulnesse of the lawe; that the lawe it selfe. Lex Dei charitas est, saith S. Augustine. The scripture commands nothing but charitie, nor reproues it any thinge but cupiditie; and in these two it compriseth all Christian moralls. And as charitie is all, so all that it is conuersant about, is God and our neighbour; God, to loue him for his owne infinite goodnesse; and our selues, and neighbours, because it is his pleasure and commande. Obserue, I beseech you, in the ensuing discourse whether we or you make it more absolutly their businesse to comply with these two duties; and thence you will easily iudge on which side charitie,

that is sanctitie and holynesse resides: and at the same tyme concludes with S. Augustine, against your selfe indeede, but to your advantage, that there can be noe charitie (that is sanctitie) among you, because you hate vnitie. Non habēt charitatem, qui Ecclesiæ non diligunt vnitatem. *And againe, they haue noe charitie, who are cutt of from the communion of the Catholike church.* Non habent charitatem qui ab Ecclesiæ Catholicæ communione præcisi sunt. de Bap. contra dona. l. 3. c.16. *Because, saithe he, in the same place it is the proper gifte of Catholike vnitie. Out of the Catholike communitie then noe vnitie: without vnitie, noe charitie, if charitie be wanting all things els profit not*

assures S. Paule. Cast your selfe then, deare S. into the bosome, communion, and vnion of the Catholike church, where charitie truly raignes, and where vnder her happie raigne, the least things profit to eternall life. Thither are you ardently inviteed. There, with open armes, are you cordially expected, by

Hon S.

July 20. 1666.

Your most humble aff.
and best wishing seruant
THOMAS CARRE.

A SHORT DESCRITION OF THE PRESENT PETIE OF PARIS

THE FIRST ARTICLE.

TO the glorie of God, and the Catholike church; the honour of that noble towne, where I had the happines to passe thirtie three yeares, the one halfe of my life, and to afford you full satisfaction, I will make Paris appeare the short mappe of the vaste Catholike world, and by that smale parte, giue

the idea of the whole.

Pietie in generall, as S. Auguſtine tells vs, is the true worshippe of the true God, who, as he faith alſo, is not worshipped, ſaue onely by charitie. Now charitie has two reſpects, or chaſty eyes two thinges alone, God incomparably aloue all thinges; and for him, our neighbour as our ſelues. To deſcribe then the pietie of Paris, is noe other thinge then to declare what is practiſed there, in order to God and our neighbour, wherin the accomplishmẽt of the whole lawe conſiſts.

And againe, as the accomplishment of the lawe conſiſts in two duties; ſo the ac-

complishers therof may be reduced to two classes, the Pastours, and the people.

Of the pietie, of the Priests and people in the daylie seruice of God.

ARTICLE II.

TO begin with the first; what may not be said with truth of the excellent Pastours of Paris, in order to these two duties? They are all, generally, knowne to be men of exemplarie liues, and sound learning, being the most of them Bachelours, Licentiates or Doctours of the famous faculty of Sorbonne. Their places are gi-

uen to their merites, not purchaced with moneys : and their whole endeuours are imployed to ſute their liues and actions to the dignitie of their places. They haue learnt of S. Gregorie, that Paſtour of Paſtours, in earth, vnder the ſouueraigne Paſtour Ieſus Chriſt in Heauen, that *the guidance of ſoules is the Arte of Artes.* They know that their worke is not to ſaue their owne ſoules alone, but thoſe of many, the higheſt thinge that man is capable of, being indeede the ſame for which the Almightie father, ſent his onely ſonne, as he alſo ſent them with this minace, that if any of their flocke perish by their fault

he will require his blood at the hands of the watch man. Hence it is, that they vse so diligent studie at the learned Sorbon, and els where. So many holy conferences (a blessed and common practise among the primitiue fathers of the wilderneſse (*vt in collationibus* PP.) renewd in Paris among the clergie-men by good Mr Vincents Zeale, which they vse as well in in way of preseruatiue against the badd ayre of the world, to which they are still exposed by the necessitie of their function, as a most effectuall meanes to perfect them in their holy profession. The subiects of these conferences are alwayes some vertue or

other. Wherin they treate of their nature, of their particular actes, of the motiues to acquire them, and the meanes to putt them in practise &c. Togeither with the obligation of their diuine state, as well in relation to God as their neighbour. Hence too are so many heauenly Meditations vsed in their spirituall retreates, (which is frequent among them) to fitt themselues to that sacred and dreadfull function. The lawe of God is the subiect of these their Meditations, day and night, to begett worthy ād sublime thoughtes of God in their owne harts, to be conueyed afterwards into the harts of their hearers,

hauing learnt of S. Augustine, *that the trueſt begining of pietie, is to haue a moſt worthy eſteeme of God*; and of S. Bernard, that the true waye of a good Paſtours proceedinge, is *prius infundere quam effundere*, firſt to powre in, to themſelues, then to powre out to others.

They had reade in Ezechiel, that it was the Paſtours dutie *to ſtrengthen what was weake; to heale what was ſicke, to binde vp what was broken; to bring againe what was caſt away; ſeeke what was loſt*: and thence their whole ſtudie is to render themſelues skilfull phyſitions.

They reflected of what they had heard from the great

Doctour of the Gentils, that they, as well as he, with due proportion, in qualitie of Christs Ministers, were to accomplishe, those thinges which want of the passions of Christ, in their flesh, for his bodie which is the Church; to witt, by applying the merits and medicinall grace purchaced by his payenfull passion, to the poore sinfull soules of their flocke, by deriueing into them those fountaines of grace, conferred by their ministerie in the sacraments of Baptisme, Pennance, the blessed Eucharistie &c. And they apprehend noe care and industrie of theirs sufficiently ans verable to such high functions.

They called to mynd what the ſaid S. Paule taught, and looked vpon it with a venerable aſtonishment *euery high preiſt, ſaith he, taken from among men, is appointed for men, in thoſe thinges which appartayne to God, that he may offerre gifts and ſacrifices for ſinnes, as well for the people, as alſo for himſelfe.* Hence numbers of prieſts, which the good Paſtours take into their ſocieties, and communities (ſome 40. or 50. ſome 100. ſome more, ſome fewer, according to the vaſte numbers of their Parishoners) approch daylie to the ſacred Altars from morning till noone, with humble reuerence and veneration, to anſwere their peoples expectations

and deuotions, who concurre with them in a sweete harmonie, to offerre vp their vowes. If this true, cleane, and vnbloudie sacryfice which the Prophete Malachye, foretold, be offered to God in euery place, from the rising of the sun to the going downe, seconded by the sacryfice of the lipps and hartes of the pious people, serue for the happie imployment of the whole forenoone, the afternoone wants not its part neither, which is daylie performed in the euensonge and compline, so that the church dores are as rarely shutt vp in Paris, all the weeke longe, as I haue rarely obserued them open in London, saue onely one day

in the weeke, as tho all the other dayes, they had noe God in england to be publikly serued in their Parish churches. Besides these generall pious practises of the people, which they exercise euery day in the weeke all Paris ouer, there is scarce one day in the yeare in which there is not some particular solemnitie, at one church, or monasterie or an other, to which there is great confluence of people, by reason of some great preacher; or the exposition of the B. Sacramet, and pardons to be gayned (as it appeares by a certaine Almanacke made of sett purpose to direct pious people to the said solemnities) and

as there is noeday paſses with-out publicke ſeruice done to God; so there is noe houre of the day, or night, in which Gods prayſes are not ſunge in Paris (to ſay nothinge of what is done by the multitude of Catholike Chriſtians in America, where our night is their day)

The Oratorians begin the diuine office at 7. a cloke in the euening. At S. Geneuiefues at 8. The Penitents at 9. The Carmelites at 10. The Carthuſians at 11. S. Victors our ladys and others till 2. From 2. till 4. at the Benediction Bernardines and diuers others. From 4. to 5. 6. and 7. at all Collegiall and Parish churches: ſo that that

the Royall Prophete foretold is perfectly accomplished: *from the ryſing of the ſun to the ſetting of the ſame, Gods holy name is prayſe worthy, prayſed, and magnified.*

Thus is pietie practiſed all the worke dayes of the weeke all the yeare longe, to which on holy dayes is added a ſermon, and vpon ſun dayes, holy[a] breade

[a] The vſe of holy bread will not be found to be any new inuention of the late church of Rome howeuer tho it were ſo, yet more credit ought to be giuen to it, then to all the Proteſtants oppoſitions) but as ancient, at leaſt, as Gr. Naz. Otation. 19, who ſaith, *he was wont to bleſſe breade and ſigne it with the ſigne of the croſſe.* S. Aug. de peccatorum mer. & remiſſione c. 26. and in manys other places, Paulinus Notanus ep. 1 ad ſeuerum ſaying, *that he changed breade* in eulogiam *into a bleſſed thinge.*

(which might paſſe for the

sacrament in England, for any thinge I knowe, especially if receiued with faith) [b] holy water, [c] the procession and prone (that is a familiar explication vpon the Gospell

b. Holy water was in vse in the tyme of the Apostles, or at least soone after, since Pope Alexander, the fifth after S. Peter commands it in his first canonicall epistle. As also Pope Damasus libro Pontif c. 7. Epiphanius l. c. Tom. 2. contra Ebionitas, &c.

c. The vse of processions is as ancient, at least, as Tertullian in the seconde Age saying: *let the Procession be modest*, Præscrip. contra Hæret. c. 43. and l. 2. ad vxorem. S. Amb. cõplaines that *seme came to the Procession* S. Aug. l. 22. de Ciu. Dei c. 8. Tells how the people *came running to him*, (to testifie the newes of a miracle done at S. Stephens shrine in the same church) *where he sate being readie to goe in procession*, as is practised all through the Cath. church till this tyme, euery friday in the midst, or begining of masse

of the day) for the fore noone, togeither with a formall

mall sermon and catechisme for the afternoone. This is the ordinarie practise all Paris ouer. But the Pastours zeale for the instruction, and inflamation of the peoples hartes stayes not here, but further, by himselfe or his order, there are most eloquent sermons made all the dayes of Aduent and lent, saue saterday, by the same preachers, who are followed with a wonderous concurse of Auditours, and a noe lesse admirably quiet attention of so great a multitude, without the least hemming or spitting, saue onely when the preacher makes his pawses to giue way to necessitie in that kind. Can then our ad-

uersaries without affected malice pretend that the papists are nousled vp in ignorance, which with the proude Manicheans they impudently obiect against them.

But as the dignitie of preists and highth of pastorall functions is as venerable, as otherwise dreadfull, and brings with it according to Tertulians profound expression *intolerabilis magnitudo*, a waight insupportable to humane shoulders; and as their practices are full of religion and pietie, so is their care as great, as farre as humanly can be deuised, to make a hopefull prouision of younge prieſtes to assiste them in their life tyme, and to suc-

ceede in their places after their deathes. To this effect, a poore secular priest, but a great seruant of God, (whose admirable workes of charitie haue made him famous all the world ouer, as here belowe we shall see) suggested an effectuall meanes to the most illustrious and most Reuerend Archebishope of Paris, then being (to witt aboue 30. yeares agoe) who highly approued and confirmed it; and ordered it to be obserued by all that should pretend for holy orders at his hands: and it is still continued by like approbation, by his commande, who doth now illustrate the said sea.

The meanes ſuggeſted by that Holy prieſt to perfect the Prieſts.

ARTICLE III.

THAT all that should take holy orders, should be obliged to make a ſpirituall retreate at S. Lazares, where he gouerned, for the ſpace of 10. days: that none should rashly intrude themſelues into ſo dreadfull a miniſterie, nor take the honour to himſelfe, vnleſſe called as Aaron. And whereas this is a thinge, as worthy the approbation as imitation of all Bishoppes, I haue

thought it of vſe, and edification, to putt downe the exerciſes in that holy retreate in particular.

Ten dayes then before the collation of holy orders, all the *ordinandi* repaire to S. Lazars, ſometymes 50. or 60. ſometymes to the number of one hundred, where they find bedd, and borde, and all thinges readie by Gods prouidence, without their care or coſte, and they are all moſt humanely and charitably receiued, not ſo much into the houſe, as into the boſomes of the pious inhabitants.

Two different intertaynements are made to them

euery day. The one in the morneing, vpon the cheife heades of morall diuinitie: the other towards the euening, of the vertues, and qualities proper to their intended function.

There are ten made in all of either kind.

The first day they speake of the censures of the Church in generall.

The seconde, of the said Censures in particular, as of excommunication, suspension, interdicts, and irregularitie.

The 3. day of the Sacrament of Pennance. As of its institution, forme, effects, and of the conditions necessarie in the Confessiour.

The 4. Dispositions to the Sacrament of Pennance; to witt Contrition, Confession, and Satisfaction, with Indulgences.

The 5. Of diuine and humane Lawes: and of sinne in generall, with the diuision therof; the circumstances, the kinds, causes, effectes, degrees, and remedies.

The 6. Of the three first commandements, which conteyne mans dutie to God: and of three Theologicall Vertues, with the vertus of Religion, and its acts.

The 7. Is an explication of the other 7. Commandements which concerne our neighbour.

In the 8. Of the Sacra-

ments in generall, and of Confirmation and the Eucharistе, in qualitie of a Sacrament.

The 9. Of the Eucharist as it is a sacrifice, and of Extreme-Vnction, and Mariage.

The 10. Is the explication of the Creede. With what is necessarie to be knowne by euery priest, and what they may teach the people thervpon with profit.

The afternoones incertaynement.

ARTICLE IV.

THE first day is of mentall prayer. First the motiues to it for cler-

giemen. 2. Wherin it consistes : 3. The methode and meanes to performe it. And in this they are exercised euery day for some tyme.

The 2. Day the speach is of ones vocation, and of the state of a Church man. That this vocation should be had before one presents himselfe to Orders: wherin it consists, and which are the markes of it, with the meanes to know it, and to corresponde to it.

The third speakes of the spirit of a clergieman : and shewes how he is to enter into this spirit : wherin it consists : the markes of it, the means to acquire it, and to growe perfect in it.

The 4. Treates of Orders in generall: of their institution, necessitie, matter, forme, effects, and differences. With the disposition necessarie to receiue them.

The 5. Of the first Tonsure, with an explication of the doctrine of that ceremonie. The obligations contracted by it. The disposition and qualities required.

The 6. a discours of the lesser orders in particular: their definition, the matter, forme, and functions, with the vertues required to complye with them worthily.

The 7. Of the office of Subdeacon, and the vertues proper to this order, and

particularly of chaſtitie.

The 8. Of the office of Deacon, and the vertues proper to it, particularly of charitie to our neighbour.

The 9. Of preiſthood, and of the knowledge neceſſarie for prieſts to acquitt themſelues of their dutie.

In the 10. Is a diſcourſe of the life of a clergie man. Wherin it is made appeare that they who haue receiued holy orders, ought to leade a much more holy life, then that of lay men, with many aduices to helpe towards ſuch a life.

All theſe thinges they repeate in their conferences made afterwards, the better to committ them to memorie.

They make euery day about halfe an houre of mentall prayer, and conferences vpon it afterwards, to instruct such as are lesse exercised therin. How to vse considerations, to moue affections, and to make resolutions.

They are daylie exercised in the functions of the orders which they are to take, and in the ceremonies of the holy Masse.

They are made to recite the Office all togeither, and to obserue the stopps, &c.

They are disposed to make their generall Confessions, at least from their last generall one; and the next day they communicate at high Masse.

They haue 7. houres to repoſe in by night, and two houres of holy conuerſation euery day, this is after diner and ſupper. In which tyme they reade the holy Scriptures, and Molina of the dignitie and ſanctitie of preiſthoode.

Vpon ſunday after they haue taken Orders, they aſſiſte at high Maſſe, and communicate, in thankes giuing for their holy ordination, and ſo returne to their owne homes.

Thus they are moſt ſubſtantially and piouſly prepared; which good diſpoſitions are viſibly obſerued to be followed with ſuch bleſſed effects, that huge benedi-

ctions of admirable reformations in the whole Clergie of France, is seene euery where.

I remember I haue frequently heard from the mouthe of that most Illustrious and venerable old Prelate Monseigneur of Chalcedoine (in whose blessed companie, I had the honour and happinesse to be for aboue 20. yeares togeither) who all that tyme, and before, was ordinarily imployed by the Archbishope of Paris to giue holy Orders, and the Sacrament of Confirmation; I heard, I say, from his mouthe, that the primitiue tymes seemed to him to be renewed againe in those ho-

ly young men; who, said he (with much Emphasis his harte being dilated with ioy and iubilie) approched to me, as tho drunke with the newe wine of the Acts: so did the abundance of their hartes, breake out in sithes and sobbs, intercepting their words; and their ioyfull teares forcibly burstforth, and watered my handes. This truth, which I often heard that Saintly Bishope powre out with so much feruour and high approbation, better knowne to me, then to many others, I thought fitt to regiſter downe, to the honour of God, and that holy institution.

If this most happie Insti-

tution, spreed its fruites all ouer France, and euen extend its, flowrishing branches into forraine nations too, as here after we shall see, how iust occasion doth it not administer vs highly to extolle the pietie and charitie of the good tree whence they sprunge. We may well say of this holy Authour, what S. Henry Spelman said in the begining of his Councells of one admired in former Ages: *he was a starre of the first Magnitude*, and euen indeede a prodigie of pietie. If I should vndertake to speake of the strength and puritie of his faith: the highth and confidence of his hope: and the euerburning flames

of his charitie, I should leſſe want matter then tyme to deliuer it, and withall ſwarue from my deſigne, which is hiſtorically to offerre a ſmale ſcantling of a huge abundance; and not to fall into a panigerike which would find noe end. Noe, my ayme is not to prayſe this ſaintly man, but God in him, ſince in deede the greateſt Sainte is neuer prayſed as he ought, but when we prayſe God in the Sainte from whom all Sanctitie. Nor is it my meaning to prayſe his vertues at home, in what euer degree of ſpeculation or practiſe he might poſſeſſe them, but their profuſion abrode vpon his neighbours,

that credit may be ſtill giuen to workes, not to words which are lyable to deceipt. All the prayſe of vertue, can a pagan tell vs, conſiſts in action; nor is vertue any other thinge, as we are taught by a better Maſter, then *the order of charitie.* And where was charitie euer better ordered, then where humane reſpects had noe hand in the diſtribution, but it ſtreamed indifferently out vpon all, ſaue onely, where it found difference of neceſſitie, and there it ſtill moſt abounded.

Nature, or prouidence, had ſorted him out but a ſmale share in the goods of fortune, in his abiect extra-

ction: for he was wonte frequently to tell the world, that he was but the ſonne of a poore ſwinheard or cow heard The acceſſion of Benefices added but litle to his wants, ſince he neuer poſſeſſed any but a poore Cure, and that for a ſmale tyme. And as prouidence had begun with him, ſo he went on with her, making pouertie his portion by his free choyce; and the companie, and care of the poore, his center all his life longe; and himſelfe, and all his, their ſtewards.

Of the begining, and Beginners of the Congregation of the Mission, and Missioners which complyed with the care of this Stewardshippe.

ARTICLE V.

IN the yeare of our Lord 1624. March the first, begun the happie establishment of the companie of the Congregation of the priests of the Mission, in the Colledge of *Bons enfans* conferred vpon M. Vincent Paule, by the most illustrious Iohn Francis de Gondy Archbishop of Paris, to that purpose. To witt, his brother the Generall of the Galeeres, and his most

vertuous lady, being well acquainted what great thinges Mr Vincent had performed in diuers of their owne Lordships, in that kind, for the good of their poore vassalls, and Gods glorie, they had longe conceiued a pious desire to concurre ioyntly to be Founders of the said Mission, which they imparted to their brother the Archbishope, to make vse of his power ouer Mr Vincents spirit (whom they knew to be as slowe in vndertaking, as diligent and faithfull in performing what he once vndertooke) to induce him to accept the charge. Which was done accordingly, and he wholie acquiesced to the Archbishops pleasure,

Here vpon was 40000. liures tournois, or 4000. pistolls putt downe by the most noble and pious founders in Mr Vincents hands, in readie money. Vpon the following conditions.

First, that the end and whole imployement of these Missionaries should be, to tend to, and to procure the corporall and spirituall good of the poore people of the villages; and that too so wholy, that they were not to meddle to preach or administer sacraments in any considerable townes, saue in case of extreame necessitie, but to goe from village to village to instruct and assiste those poore abandoned soules. Secondly

that they were to renounce all church Benefices, dignities and offices, to applie themselues intirely and purely, with the leaue of the ordinaries, to the saueing of those poore people, by sermons, catechismes, generall confessions &c. And that too at their cost and charges, without admitting of any retribution or rewarde, in what kind soeuer.

Thirdly that the election of proper subiects should be at Mr Vincents pleasure, who should gouerne them all his life longe.

And that which is worthy of speciall obseruation, is, that these blessed Founders, so purely and disintressedly

aymed at Gods glorie, and the good of the poore alone, that they made noe reserues, of any fixed thinge relating to themselues in particular; either in point of honour or profit. In so much, that they imposed noe obligation of masses or other prayers, either in their life tyme, or after their death, saue onely the right of Patronage accorded by the holy canons of the church, part of which also they renounced, as the denomination to offices &c.

My

Mr Vincents complying with the Foundation: and of the eſtablishment of the Miſſion in diuers places.

ARTICLE II.

WITH this vertuous foundation Mr Vincent began to complie, hauing one onely companion in the begining, which ſoone after increaſed to the number of 10. or 12. and ere this, as we may gueſſe with probabilitie, mounts euen to thouſands. Herevpon me thinkes a reaſonable doubt might be moued, whether as there was neuer holy worke begun, with leſſe of man, and more of

God in it, so there were neuer any which God more owned, and bestowed a larger benediction of succesſe vpon, euen within the compaſſe of his life tyme who begun it. For in a short tyme he ſawe his children as young plants of oliue trees, in great numbers, round about his table, and the oyle of heauenly graces ſtreaming downe in great aboundance vpon that venerable ancient heade, it thence plentifully ran downe euen to the hemme of his garments. Hence it was that from that riche ſourſe whole colonies did ſpreedd themſelues not onely all France ouer, but euen extended themſelues to fortaine Lands,

The first establishment flowing from this fountaine, was begun at Toul in the yeare 1635. by the consent and approbation of the Bishope of the place.

The seconde at Richlieu 1638. founded by the most Eminent Cardinal of the place, with obligation to preach &c according to their pious institute, to the poore of the Dioceſe of Poitiers, as alſo to thoſe of Lucon of which he had formerly bene Bishope.

The third was founded by the ſaid Cardinall at Lucon it ſelfe in the yeare 1645. with full power granted by the Bishope therof to preach, and teach &c. all ouer his Dioceſe.

The fourth at Troye, in the yeare 1638. by the charitable assistance of the Bishope of the place.

The fifth in the Dioceſe of Geneua in the yeare 1640, where the Cammandour of Sillery founded them a seminarie where they still labour with much fruite. Still with the approbation of the Bishope of the Dioceſe which I shall not herafter neede to mention.

The Sixth in the yeare 1641 at Rome, by the Ducheſſe of Aiguillon, who also founded seauen of the said Missionaries in her duchie of Aiguillon. The eight was founded againe by the said Ducheſſe at Marceilles: The

nighth in the Dioceſe of Caors in the yeare 1643. by the ſaintly Bishope therof. The tenth in the Dioceſe of Reimes by the Archbishope Vallancy 1644. The 11. at Montmirail in Brye by the Duke of Rets in the yeare 1644. The 12. at Zaintes by the Bishope and clergie the the ſame yeare. The 13. at Mans by the Bishope 1645. The 14. in the Dioceſe of S. Malo at S. Meen in the yeare 1645. The 15. at Genne in Italie at the inſtance of Cardinall Duraſſo, Archbishope of the ſaid place, in the yeare 1645. The 16. at Agen by the Bishope of the place 1650

The 17. at Crecy in the Dioceſe of Meaux in the

yeare 1641.

The 18. was founded at Vasouia in Polognia by the liberalitie of that most pious Queene, in the yeare 1651.

The 19. in the Dioceſe of Montauban by the Bishope of the place. In the yeare 1652.

The 20. At Treguier in Britanie by the. Bishope and count of the place. In the yeare 1654.

The 21. at Adge in Languedoc by the Bishope and Count of the place in the yeare 1654.

The 22. at Turin in Piedmont at the inſtance of Mr le Marquis of Pianezze who founded them. 1654.

The 23. at Amiens by the

Bishope of the place, with the perpetuall direction of his seminarie.

The 24. At Noyon by the Bishope of the place, with the direction of his seminarie; This was resolued vpon in Mr Vincents life tyme, but was onely accomplished after his death.

He sent also Missionaries into Africke to Tunis and Argers to ayde, instructe, and comfort the poore Christian slaues, who were there to the number of twentie or thirtie thousand. To Madagascar also beyond the lyne, a voyage of sixe monthes sayle, to endeuour the conuersion of those poore infideles. Finally to the Hebrides in the

furdeſt partes of ſcotland, and into Ireland. O ſtrange benediction vpon the pious labours of one poore preiſt! of him certainly may that of Eccleſiaſticus be verified: bleſſed is the man who is without ſpott, and that hath not gone after gold, nor hoped in the heapes of money. Who is this, and we will payſe him, for he hath done meruelous thinges in his life. Meruelons thinges indeede, and ſuch as might hardly gayne credit, were not all Paris a witneſſe therof, where it was generally knowne that he was a perſon of ſo litle ſelfe intereſt that many had shewne themſelues more readie to offerre great aduanta-

ges, then he to admitt of them. So that of him might truly be said, that hauing nothing he possessed all: to witt the noblest harts of Paris adheared to his pious counsells, and their purses lay open to his charitable suggestions.

Of the huge assistance, and charities which Mr Vincent procured to be sent to Loraine.

HENCE it is that in the extreame wants and calamities of Loraine, though otherwise an enemye countrie, he procured to be sent thither at diuerse tymes, and caused it to be distributed amongst the most needie, by

his Missionaries, to the sume of sixteene hundred thousand frankes (that is 1600. thousand pistolls) to which the said Missionaries added noe lesse large proportion of their sollicitudes and paines, who spent their whole tyme for many yeares togeither in visiting the poore and the sicke, and in fournishing many thousands of them with all things necessarie for body and soule. All these thinges might haue bene more amply and authentically testified by the acknowledgements of the persons relieued by those charities, had not humble Vincents care to staue off vanitie vpon all occasions, preuented the same;

for wheras one of his, imployed in the distribution, offered to send publicke attestation of his, and his fellowes fidelitie therin, he receiued answer from his modest father *that he would not haue him to demande any such testimonies, it being sufficient that God knew their workes, and that the poore were assisted, without producing any such attestations*, these were his words. Yet his prouidence who will haue honour to follow those that flye it, and will exalt him who humbles himselfe, fayled not to drawe diuers authenticall testimonies from the gratefull hartes of the oblidged persons addressed to him, nor shall they lye in obscuritie

but shall be placed in the light, to Gods honour in him, and an admirable example to others, accordinge to that Euangelicall maxime: *so let your light shine before men, that they see your good workes, and glorifie your father who is in heauen.*

I. Iohn Midot Doctour of diuinitie, Archdeacon, canon, and Vicare Generall of Tou the sea being vacant, doe certifie and atteste, that the preists of the congregation of the Mission, who reside in this towne, continue any tyme these two yeares, to comfort, to cloth, to feede, and giue phyficke to the poore, with much edification and charitie. Firſt of all, they haue taken into their owne

houſe a matter of ſixtie ſicke perſons ; and haue lodged about 20. more in the ſuburbs. Secondly they giue almes to a number of other bashfull poore reduced to extreame neceſſitie, who betake themſelues hither for refuge. Thirdlie they receiue a many poore naked and lame ſoldiers which returne from the kings armie into their owne houſe, and cure. In which charitable actions, and other their pious comportments, all good people are wonderfully edified. In witneſſe wherof I haue ſigned and ſealed theſe preſents. Toul Decemb. 1639.

The copie of another letter.

SR. since a great many yeares that this poore towne hath bene afflicted with plague, warre, and famine; which hath reduced it to this exceſſe of miſerie wherin now it is, in lieu of conſolations, we haue onely mett with rigourous dealings from our creditours, crueltie from the ſoldiers, who forceably robbed vs of the smale quantitie of bread which we had: ſo that it ſeemed that the heauens had nothing but rigours for vs, when behold one of your children in Ieſus Chriſt, came loaden with almes, which

hugely tempered the exceſſe of our miſerie; and rayſed our hopes in Gods mercy. Sr. ſince our offences haue prouoked his wroth, we humbly kiſſe the hand which doth punish them, as we alſo receiue the effects of his diuine mercy, with the reſentements of an extraordinarie acknowledgement. We bleſſe the inſtruments of his infinite clemencie, as well theſe who relieue vs with theſe ſeaſonable charies, as thoſe who procure them and diſtribute them amongſt vs; and you in particular, deare Sr. whom we looke vpon, after God, as the principall authour of ſo ſingular a bleſſing. To tell you how well it is, applyed

to this poore place, where the cheife persons are reduced to nothing, the Missonaries you haue sent, will relate it with lesse interest then our selues. They haue bene eye witnesses of desolation, and you will find in the sight of God the eternall obligations we owe you, for haueing succoured vs in this our miserable condition.

From the officiers and councell of Luneuille 1642.

A Copie of another letter.

SIR, you haue so singularly obliged vs, in the assistance you haue afforded to our poore begges, to our

bashfull indigent, and to our ſicke perſons; and more particularly to our religious houſes, that we should proue vngratfull if we deferred any longer to teſtifie our ſenſible acknowledgements, we being able to aſſure you, that the charities which you haue ſent hither, could neuer be better diſtributed and imployed then vpon our poore people, who are verie many in number, and ſpecially vpon the religious women, who are deſtitute of all humane aſſiſtance; ſome of them not inioying any part of their ſmale reuenues euer ſince the warrs; and others not receiuing any thinge from the richer ſorte of the towne, who formely

gaue them almes, they, being now, depriued of their owne meanes. Whence we find our selues oblidged humbly to beseech you, deare Sr. as by the presents we doe, to continue the same charitable assistances, as well to the poore, as to the Monasteries of this place, which hitherto you haue done. It is a subiect of great merite, for those that doe these good workes, and for you who haue the conduct therof, which you performe with so much prudence and dexteritie, to the gayning a great crowne in heauen.

From the Magistrates of Mets Octob. 1664.

Informations of the calamitous ſtate of Lorraine ſent to Mr Vincent by ſome of his Miſſionaries.

ARTICLE VIII.

BEING arriued at S. Michel I find ſo great a number of poore people, that I am not able to giue to all; there are aboue 3. hundred in verie great neceſſitie, and 300. more reduced to extreamitie. Sr. I tell you noe more then a bare truth; there are aboue 100. of them, who appeare onely ſquelletes couered with skinne, and are ſo

gaſtlie, that vnleſſe God did ſtrengthen me, I should euen dreade to looke vpon them. Their skinns are like taunie marble, and are ſo dried vp, that their teeth ſeeme to be drye and diſcouered &c. At our laſt diſtribution of breade there were 1052. poore people, beſides the ſicke who are in greate numbers, which we aſſiſte with foode, and conuenient medicines &c. O Sr. what a number of ſoules goe to heauen through pouertie! ſince I came firſt into Loraine, I haue aſſiſted aboue a thouſand poore people at their death, who shewed all of them, that they were perfectlywell diſpoſed to dye &c.

In fin to contract much into a litle (for should we insiste vpon particulars we should neuer make an end) we may say with truth (to Gods honour and the vnspeakable pietie of Paris, especially of the Dames of the charitie) that the profuse liberalities procured by this saintly priest, were extended by his wise care in the distributing therof, to the releeuing of 25. townes, to say nothinge of many bourges and villages. O blessed and admirable example of Parisian charitie, neuer happly to be parelled by any other place in Christendome? O incomparable power of the riche pouertie of one poore priest,

who was able piously to picke the purses of thousands of rich people. May his fruitfull pouertie, and their plentifull possessions and posteritie be blessed for euer and euer.

Of assistance giuen in Paris, to many of the nobilitie of Lorraine

ARTICLE IX.

MVCH was done, but here was yet noe end: for the poore ruinated nobilitie of the same countrie, hauing obserued how sweetly and comfortably the streames of Paris pietie had flowed vpon the poore of their land, while bashfulnesse permitted

them to taſte noe parte in the ſame, howeuer their miſerie in verie deede was ſo much more ſenſible, by how much they had bene leſſe acquainted with want, and found it leſſe ſutable to their condition, the ſenſe of their miſerie taught them to practiſe a leſſon which they had neuer learnt, ſo that they tooke courage to run vp to the fountaines heade, and caſt themſelues into the open boſome of that comon father of the poore Mr Vincent, who tooke their miſerie to harte, by commiſeration, and his charitie wanted not an inuention to relieue them; not now by the ladys of the charitie whom he ſtill reſerued for a

greater imployement, but by certaine men of knowne pietie, and charitie, who had mettings at S. Lazars euerie month to taxe themselues to a certaine summe which might reach to the subsistance of that poore nobilitie, which was caried to their respectiue chambers by persons of honour, euery month for 7. or 8. yeares space; till their countrie at length began to be in a better condition, at which tyme too Mr Vincent fayled not to furnish them with moneys to returne home, and to afford them a liuelihoode for some tyme after.

of

Of the releiſe procured by the ſame meanes for Picardie and Champine.

ARTICLE X.

TRVE charitie neuer meetes with a *non plus vltra*: by how much more she giues, by ſo much more she increaſes: for the purchace of it, should a man giue all his ſubſtance, he would eſteeme it as nothinge. One would haue bene apt to haue conceiued, that this poore prieſt had performed his part to the full, and that the large diſtributions made to Loraine, might well nigh haue

drayned the purses of Paris: but charitie which hopeth all things, is neuer idle, neuer wearie, neuer without courage, neuer without inuention; where so euer she meetes with equall necessitie, she finds in her harte equall compassion, which dilates it to an answerable liberalitie. What had Mr Vincent then to doe but to season the tender hartes of the good ladyes of the charitie, and other vertuous persons with the crying calamities and miseries of their neerer neighbours of Picardie and Champine? And how could he doe this with more credit, and effect, then by the fresh informations of his pious Missionaries who

were labouring in the middst of desolations? His pious Dames he assembles once or twice a weeke to this purpose. Reades to them what he had receiued. There are abundance (writes one) who are afflicted with fluxes and feeuers; others are couered with scabbs, and purple-spotts, tumours and impostumes. Many there are swelled, some in their head, some in their bellie, and some againe all their bodie ouer. These infirmities were caused by eating wild rootes and bread of branne which a dogge would hardly eate. Our eares are filled with pittifull lamentations, and outcryes for breade, and how

soeuer sicke they are, they dragge themselues through rayne and mire two or three leagues off to haue a few portage. Many dye without confession and the other sacraments, and euen buriall it selfe, the poore dead body being left in their homly cottages till they are eaten vp with wildebeasts. Another writes thus, we are newly returned from visiting 35. villages in the deanerie of Guise, where we found neere vpon 500. people so excessiuely miserable, that they seaze vpon deade dogges and horses, which are the volues leauings. And in the verie towne of Guise, there are aboue 500. sicke persons, who

are lodged in caues and dens. Some of them haue eaten noe bread in 6. or 7. dayes, not so much as that which they make of barley branne, which is kept for those which are most at their ease. Their meate is lezards, frogges and wild herbes. This litle, of the longe relations, of miseries yet more horride, both for soule and bodie, issuing from the mouth of that pious priest, who gaue life and energie to all that he pronounced, had presently reached the compassionate bowells of those charitable Ladys, who presently vndertooke the releife of those two provinces, and once againe illustrated the pietie and cha-

ritie of Paris. All things were wantinge to thoſe poore abandonned perſons in the ruinated countrie. And a prouiſion of all thinges was alſo preſently made at Paris neceſſarie for body and ſoule. And that too in ſuch abundance; that the chambers and cabinets of moſt illuſtrious Ducheſſes and marqueſſes and other great Ladys, might ſeeme to be turned into the Magazins of Marchants, or Apothecaries ſhopps; ſuch a number of ſutes of apparell, ſhirts, ſmockes, ſhoes, ſtockins, couerlets, ſheetes, and other linen neceſſarie for the ſicke, as alſo drogues for phyſicke confeictures &c. Togeither

with chalices and other ornaments for the church &c. which togeither with corne to sowe the neglected feilds which lay fallow, and what was sent in drye money, amounted in all to fiue hundred thousand frankes, making halfe a french million, to the eternall prayse of the charitie of Paris be it remembred for euer.

The establishement of an Hospitall in S. Lazars suburbs for the children found exposed in the streetes.

ARTICLE XI.

WHILE Mr Vincents and the pious Parisian ladys

charities, had wrought and were ſtill working, ſuch wonders amongſt the poore diſtreſſed people abroade, his pious care did not, the while, ouerlooke Paris, and was wanting at home. For though he well knew that our dutie of louing our neighbour ought to be extended all the world ouer, ſince as S. Auguſtine ſaith, *omnis homo homini proximus*, that euery man is neighbour to each other: yet he knew alſo that there is an order in charitie, wherby we are bound to imploye the cheife part of our care vpon our neereſt relations, whether for bloude, place, or dependance: whence that of S. Paule: *if any*

man haue not care of his owne, especially of his domesticalls &c. he is worse then an infidele. Hence it was that his eyes were fixed, and his wounded harte was bleeding vpon the lamentable condition of poore abandonned new borne infants, whose bodies and soules are exposed to vtter perdition, either by the vnnaturall crueltie of naughtie women, or by the extreame pouertie of necessitous parents, who couertly leaue them in the streetes at all aduentures. Of such kinde of deserted innocents it is obserued in this vaste world of Paris, that scarce a yeare passes without three or foure hundred in the towne and

ſuburbs. Such a growing nourſerie euery one will iudge cannot be maintayned with a litte. And indeede the annuall maintenance therof mounts to noe leſſe then 4000. piſtolls. A large proportion truly, which is ſtill growing vp to more and more, *ſed charitas nunquam excidit* charitie too groves ſtill and, knowes noe bounds, and she is fournished with a skilfull Aduocate to pleade her pious cauſe, whoſe charitable harte ſeemed to be continually breading with S. Paule, his Patrone, and to ſay with Rachel, giue me (theſe) children, otherwiſe I ſhall dye. And ſo addreſſing him ſelfe to the good Ladyes a

vseth this plea with a voyce lowder then ordinarie, animated with his wonted zeale. Ladys, saith he, compassion and charitie haue moued you to adopte these poore litle creatures to be your children, you haue hitherto bene their mothers according to grace, euer since their mothers, according to nature, abandoned them. Leaue for a while to be their mothers, to become their iudges. Their life and death are in your hands. I am readie to take your votes, it is tyme to prouounce their sentence; and to know whether you will not any longer take pittie of them. If you continue your charitable care towards them,

they liue: if not, but that you will abandonne them, they infallibly perish and dye, as your owne experience putts you out of doubt. Noe sooner was this said, but the tender harted ladys found themselues so strucke with the energie of his speach, that they all vnanimously resolued, that cost what it would, they would not quitt this charitable interprise. Nor did they; for those poore soules are till this day nourished and brought vp under the care and assistance of ten or 12. good sisters of the charitie, with the helpe of a number of nouses who liue in the said Hospitall, togeither with a many more in the countrie

who receiue a monthly pay. When they are once wayned, they are deliuered backe to the ſiſters of the charitie, who in teachinge them to ſpeake, teach them alſo to pray, to know God, to loue and ſerue him. As they grow vp in yeares, they are taught ſome litle workes to keepe them out of idleneſſe, till prouidence ſorte them with ſome fitt occaſion for their future beeing. Of theſe poore ſoules may be truly ſaid, they had perished, if they had not ſo perished, ſince they fell out the vnworthy hands of ſtepmothers, into mothers tender hands, nay euen into his who ſaith: hardy is it credible, that a mother should

forgett the fruite of her wombe, yet should she doe it, I will not forgett you saith our heauenly forter father.

Of the establis'ement of the Dames and sisters of the charitie in Paris and els where.

ARTICLE XII.

THE whole lawe and Prophetes saith S. August. after his master S. Paule, are nothinge els but loue, whence he feares not to say, *ama & fac quod vis.* Nor doth any endeuours of man so infallybly euince our loue to God, as the loue we shew to our neighbour: whence the same

same S. August saith: beleeue it, you neuer walke in a more secure pathe towards the loue of God, then by the charitie of man to man. This certainly he had redd in S. Ihon, that louing Apostle, saying: if any man shall say, that he loues God, and yet hateth his brother, he is a lier, for he that loueth not his brother whom he seeth, how can he loue God whom he seeth not? And if our loue to our neighbour in generall be a certaine conuictiō of our loue to God, how much more absolutly doth it appeare, in applying our charitie to those neighbours, who haue nothing humanly speaking, to gaine, our affection or assistance to

to them, tho they are otherwise more particularly commended to vs by our deare Lord and master then all others. He hath left them to be his receiuers of our charitable contributions to himselfe in their persons, *what you giue to those least ones of myne you giue to me.* Nay more he hath left himselfe in them, to be fedd, to be clade, to be lodged, to be visited by vs. We haue noe lesse then his diuine word for it: I was hungerie, and you gaue me to drinke: I was a stranger and you receiued me; naked, and you couered me; sicke and you visited me &c. How could he euer, cryes out S. Cyprian (and

we with him) haue more forcibly prouoked vs to the workes of iuſtice and mercy; then in declaring that is giuen to himſelfe, which is giuen to the poore and needie? To thend that they, in the church who are not moued with reſpect to their brother, may at leaſt be moued in contemplation of Chriſt: and that they who doe not conſider their fellow ſeruant in his calamitie and want, may not fayle to reflect, that their Lord and maſter is repreſented in that verie perſon whom they deſpiſe. This reflection was deeply ingrauen in Mr Vincents harte, as it appeared in all his actions, yet more particularly (were it

possible) in this which we are about to relate. There appeared nothing of splendour or magnificence in this businesse, but contrarily an absolute contempt of it, and an effectuall meanes to make magnificence, and wordly greatnesse, stoope to the greatest miserie that haply euer heauen beheld; and therby to leaue to the world the most admirable, and amiable exãple of Christian humilitie, that in the length of tyme it had euer mette with: an example, I say, most agreable to God, and the Angells: to see Princesses and Duchesses, and other ladyes of the prime nobilitie of Paris, to the number of two hun-

dred and aboue, deueſte themſelues of the riche robes ador'ned with gold and diamants ſutable to their Illuſtrious conditions, and to preſent themſelues in the Hoſpitalls in the modeſt attire of ſimple gentlewomen, with aprons before them, to ſerue and comfort the moſt deſpicable creatures aliue, as comon beggers, portours, and wounded ſoldiers, moſt naſtie and gaſtly to behold. And this they make their buſineſſe, and goe ſeriouſly about it, as a thinge (you would ſay) belonging to them, of dutie, without diſcouering the leaſt niceneſſe or diſdaingfulneſſe at all. Of this I haue often bene an eyewitneſſe any tyme

theſe 32. yeares and vpwards, and all Paris will teſtifie it till this day.

Nor doe they goe for faſhions sake, and by way of diuertiſment, but as their hartes are full of compaſſion vpon the beholding of ſuch ſade obiects, ſo are their mouthes full of conſolation and inſtruction, and their hands noe leſſe replenished with charitable presents, agreeable to the infirmities of thoſe, otherwiſe, contemptible creatures (if they did not eye poore Chriſte in them) as confeitures, biſquit, gelee cheries, roſted paires and aples with ſugar, and the like; which the pouertie of the Hoſpitalls could not ordina-

rily afford to ſo vaſte numbers. Wheras thoſe good Ladys made plentifull prouiſion therof, in euery kinde, in a chamber neere adioyninge, which they hyred to that purpoſe: and euerie day by turnes, foure of them, performed that pious miniſterie of going from bedd to bedd to make the diſtributiō, with an humble meekneſſe, well ſuted to ſo Chriſtian a worke.

By theſe familiar and pleaſing corporall aſſiſtances, the good ladyes gayned the harts of thoſe poore people, and in conſequence, their ſoules: for it was obſerued that in the ſpace of one yeare, they induced 700. and ſixtie of thoſe

infirme and maymed persons (being some of them Lutherans, some Caluinists, and others Turkes taken at sea) to abiure their heresie, and imbrace the Catholick faith, to say nothing of mul-multitudes of others who were moued by their vertuous example, and wholsome aduise, to make generall confessions, and to resolue of a more Christian life then formerly they had ledd.

Nor did this superlatiue example of Christianitie, keepe within the compasse of what these noble ladyes performed in their owne persons, but as the nature of Good is to be communicatiue, it spred it selfe not onely

all ouer Paris, but euen extended to many remote villages, and Dioceſes, to the extreame ſolace, and reliefe of poore honeſt families, who were as litle accuſtomed to begge their bread, as otherwiſe litle able to gayne it by their daylie labours.

The inſtitution of the Charitie in the moſt of, or euen all, the Parishes of Paris.

THE bleſſed example of theſe great Ladyes ſerued as the primum mobile vnder God to incite other Ladyes of an inferiour ranke togeither with many honeſt and vertuous bourgeſſes of the beſt ſorte, to emulate the

in so blessed a practise, and it had indeede so powerfull an influence vpon them, that the most, or euen all the Parishes of Paris, haue meetings, at least euerie monthe (being all associated to geither in a holy confraternitie) to discouer and conferre vpon the necessities of their respectiue Parishes, at the Curates house, and accordingly by collections among themselues to prouide reliefe for them. The distribution of their charitable collections was first performed by the good ladys owne hands, who tooke the paines to goe visite the poore and sicke of the Parishe, and take a more particular assurance of each

ones

ones neceſſitie; but in a smale tyme they were taught by experience, that ſome other courſe was to be taken to carie on ſo pious a worke effectually: for they found that partly the care of their familie could ſcarce diſpence with their abſence, partly their husbands had noe great ſatisfaction in their conuerſation with ſuch infirme and naſtie poore people; but eſpecially becauſe they ſawe that their ſmale ſtrength and skill, in that kind, came not home to the neceſſities of the ſicke. Wherfor they aduiſed of ſome better way. And Mr Vincent their *adiutor in opportunitatibus* was conſulted; and he who neuer was at a loſſe

to inuent meanes to promote charitie, found out, and setled a constant and effectuall way to continue the worke, and it was this.

The institution of the sisters of the Charitie.

ARTICLE XIV.

MRS. le Gras, sometyme wife to Monsr. le Gras Secretarie to Queene Margarite, now widdowe; Whose mayden name was Marilac of the familie of the most vertuous and famous Chancelour of that name. Who as she was of an extraction which promised much, so she was bredd in a schoole which taught more: to witt, in that

of the moſt famous, eloquent and pious Camus Bishope of Bellay, who was knowne to haue bene a great louer, and practiſer of pouertie, and might eaſily theach her what himſelfe practiſed, he being her ſpirituall directour, till he deliuered her vp into Mr Vincents hands, where she was like to looſe nothinge in point of her propenſion to ſerue the poore. This vertuous lady, was the perſon pitched vpon by her preſent Directour as the prime inſtrument for the deſigned ſettlement. And certainly diuine prouidence was as much in this choyce, as her vndertakings were bleſſed with admirable ſucceſſe. For she

beinge wholy addicted to the seruice of the sicke, he trayned her vp in that way, to fitt her for some greater worke for the future and made her make he first essayes in the villages of diuerse Dioceses, where there were otherwise noe hospitalls to succour the poore and sicke: as in that of Beauuais, Paris, Sanlys, Soisson, Meaux, Chaalons, and Charters. In all which with incredible paines, being onelie accompained with some other gentlewomen, and a mayde, she setled confraternities which last till this day. But while he and she had noe other designe but this lowlie way in the villages, God had a greater designes vpon them

to bring it into the great towne of Paris, where she is made the mother of a companie of course countrie maydes, which he inuented for certaine aydes to the vertuous Dames of Paris, to the effect intimated as aboue.

They are called maydes or sisters of the charitie, and were instituted by Mr Vincent to serue the poore, especially those that are sicke, as he had alreadie instituted Missions of men to preach to the poore. Mrs le Gras was the woman who was putt to instruct them in vertue, and to breade them vp, and to fashion them to the end for which they are gathered togeither, to witt, to assiste the

Dames of Paris to ſerue the ſicke in their Parishes, in the Hoſpitalls, or where els they may be called. As they are brought vp by that good mother in humilitie, patience, and painfull labours, agreable to their end, ſo are they ſuted to it in their attire, which is a plaine courſe gray coate, without welt or gard, made cloſe to their body, with a cloſe plaine cheife to their heade and their imployment is to carie the potage pot betwixt two of them, vpon a ſtaffe all vp and downe the parishe (which they keepe as bright as the hollander doth his anderns) and to diſtribute broth and meate, with other neceſ-

ſaries to the needie, accordinge to the exigencie of their ſeuerall wants. This pott is prepared by turns in the burgisheſſe houſe of the confraternitie, who are lyable to afford fire and ſeaſoning, the reſt being ſupplyed by the mutuall collections of the Parishe. Mr Vincents prudence and pietie regulated all theſe proccedings by cõſtitutions which he gaue to the congregation or companie of the ſaid mayds, of the charitie, ſeruants of the poore which by his credit, he gott to be approued by the Archbishope of Paris, in the yeare 1642. and to be authoriſed and confirmed by the kinges letters patents verified in the Parliament.

Of an Hospitall of old men and women founded in S. Lazars suburbs by Mr Vincent.

ARTICLE XV.

LET him that is iust be still more iustified, and him that is holy be more and more sanctified, saith the word of truth. In charities commerce there is noe staying at a stand; if she cease to acte, she ceaseth to bee. She perfectly well resembles fire which neuer leaues off burning, as longe as it can meete with matter to worke vpon. Thus it fared with this holy hart wherin charitie raigned:

he let noe occasion passe wherin he might render glorie to God, and seruice to his poore neighbour. And as where charitie is knowen perfectly to raigne, she easily drawes the hartes of all men to her seruice, so in this behalfe, he was not obliged to goe abroade to seeke the occasion, but it was freely presented to him, without his care, or euen the least thought of it. To witt, a good Burgesse of Paris came of his owne accorde, to Mr Vincents chamber, who, as it appeares, had learnt the true way of trading for the kingdome of heauen (for he was not willing that his left hand should knowe what his right

hand did, leaſt vanitie should robbe him of ſome purt of his purchace) his money he was moſt willing to giue him, or euen to ſteale it vpon him; but he was not willing to lend his name to owne the gifte, but it was freely giuen, and vpon noe other condition, or obligation then this, that his name should neuer (be forgotten, would vanitie haue indented) be knowen, as humilitie would haue it: and in deede it neuer was knowne to this daye for he had mette with a ſtewards who was noe leſſe religiouſly carefull in that behalfe then himſelfe: ſo that one may truly ſay *ama neſciri & pro nihilo reputari*, might haue bene both their mottes

and that ſo truly, that could the executour of that charitable worke, haue bene as eaſily concealed, as the giuer therof; neither of their names, I dare well ſay, had euer bene knowen. Be the giuers of ſuch pure gifts bleſſed for euer, whoſe actions are ſo much more prayſe-worthy, by how much the Donours ayme at leſſe prayſe.

There was, it ſeemes, noe leſſe care vſed by the truſtee to conceale the ſumme giuen, then the name of the pious giuer, ſince it is shutt vp in theſe indefinite tearmes: *A conſiderable ſumme* yet the imployment which the good ſteward made of it, will he nill he, diſcouers it, to haue

bene so considerable, that it must needes haue passed one hundred thousand liures french, or ten thousand pistolls: for with it, he purchaced two houses, a competent garden, and furnished it with all necessaries, togeither with an answearable liuelyhoode for fortie persons; to witt, twentie men and as many women, which where still to be poore old decayed tradsmen &c. All these he disposed of in two different houses, the women being separated from the men, which yet he contriued so ingeniously, that one Masse said in a litle chappell, and one reader at table serued for them both. He deputed one of his Missioners

to say their masse, to instructe them, and to administer the sacraments: and some of the sisters of the charitie, to assiste and serue them. This house he called the *Hospitall of the name of Iesus*; and passed a declaration of this fundation before Notaries, without the name of the Founder at all, that a new name may be giuen him in heauen. And it was approued by my lord Archbishope of Paris, and ratified by the kinges letters patentes.

Of the charities which he procured for the poore cryminells condemned to the Gallies.

ARTICL XVI.

WHILE he was ſetlinge a liuelyhoode for theſe poore artificers, who through their age were not able to gayne their liueing, his compaſſion was called vpon, to aſſiſte others who are ſcarce worthy to liue. Theſe were the Galliſlaues, whoſe double miſerie he eyd not withstandinge with much pittie. Comfort of conſcience he knew they could haue none, being burdened with crymes: nor

comfort of body, being loaden with chaynes, and exceſſe of want and miſerie. And yet he knew too, that to comfort the comfortleſſe, be the ſubiect what it will, neuer ceaſed to be a worke of mercy. He doubted not but that their crymes well deſerued what they ſuffered, and that a iuſt verdict had condemned them to noe more then a condigne punishment, in ſending them to the Gallies. Yet he conceiued withall that it was not the iudges ſenſe, that they ſhould perish at Paris, who were ſentenced to ſuffer at Marſeilles: and iudgement without mercy to thoſe that ſhew not mercy.

He takes, then, their ſadd

and comfortleſſe condition ſeriouſly into his harte. He inſtantly applyes his moſt humble ſubmiſſions and ſutes to kinge Lowis the 13. and the Magiſtrates, in their behalfe; and obtaynes the old towre at S. Bernards gate for their habitation, till they amount to a competent number to be ſent away, accordinge to cuſtome. Thus by his care are they prouided of lodgings. But where muſt foode be found for body and ſoule? There is he called to a further ſollicitude, and charitie, which neuer fayles, finds it ont. Foode for their bodys, for a while, iſſues out of his owne, and Mrs le Gras ſmale ſtocke. And for their ſoules,

the pious priests of S. Nicholas de Chardonnet, and his owne Missioners, plentifully furnishes. But soone after, the diuine prouidēce abundantly prouides: for a person of Paris of a vaste fortune, left by last will and testament, 6000. l. a yeare for euer for the releife of those miserable creatures, whose deserts could lay clayne to nothinge. This plentifull founde is left vnder the administration of the Procuratour Generall of the Parliament for perpetuitie. And wheras the said place of their aboade, was in the Parishe of S. Nicholas de Chardonnet, the Curate therof was lyable to administer the sacraments to them, and to

burie their deade corps, which being a great burden for that poore litle Parishe, Mr Vincent preuayled with the Administratours to allow the said preists 300 l. per annun out of the Funde; vpon condition, that they should be obliged to say their Masse, to exhorte and catechise them; and performe other spirituall functions requisite, which they discharge most worthily, andwith verie great care and charitie.

Thus were the poore Gallerians well prouided for during their stay at Paris. But what may become of them after their departure from their good foster-father, God knowes. *Yet as his prouidence*

reacheth from end to end mightily, and disposeth all things sweetly, he inspires his heauenlie designes touching his creatures, into the hartes of seconde causes, to be executed by them. Tho they seeme then to be separated from Mr Vincent, his sollicitudes followe them, the golden chaynes of charitie lincke him to their chaynes of iron to accompanie them: nay his care runs before them to Marseilles to prepare them a better lodging then they could expect, or their vnhappie predecessours euer inioyed. To this indeede he was partly mouedby a motiue more humane then ordinarie, though otherwise a most Christian one. He had

formerly bene taken vpon the Mediterranian sea, and caried slaue into Barbarie, where he found but rude intertaynement, so that he could say with the Poete *non ignora mali miseris succurrere disco.*

The taste I've had of their distresse.
Hath wonne my harte to their redresse

He forthwith applyes himselfe to the most Eminent Cardinall of Richelieu, who was then generall of the Gallies, and to Madame la Ducheſſe of Aiguillon, his vertuous neece: represents to them the miserable state of the Gallie-slaues; and the extreame want of a Hospitall for them, where they might be assisted in the tyme of their sickneſſe. Their pietie procured that such an

Hoſpitall was built. Here againe was a houſe, but other helpes were, as yet, wanting. Wher vpon Mr Vincent had reſourſe to the bountie of that moſt conſtantly religious Queene Regent, mother (to kinge Louis the 14. who now happly raignes) whoſe memorie is in eternall benediction, to deale with him to become the Founder of this Hoſpitall; which was done accordingly, by his letters patentes in the yeare 1645. and was indowed by his Maieſtie with 12000. liures or 12. hundred piſtolls. The bleſſed effects of this royall charitie you may partly know by a letter written to Mr Vincent, by a moſt charitable gentle-

man of Prouence, called Mr de la Coſte, who had much contributed to that worke. His letter was as followes.

Theſe are to giue you an accompt of the progreſſe of the Hoſpitall which was eſpecially eſtablished by your procurement. You will haue vnders toode by my laſt, how after much reſiſtance, by the helpe of our lord and Maſter, they gaue vs vp thoſe that were ſicke in the Gallies. Certes I am not able to expreſſe the ioy which thoſe poore ſlaues receiued, when they ſawe themſelues tranſported from that hell, to the ſaid Hoſpitall, which they tearme a Paradiſe, where, at their verie entrie, they ſeeme

cured of halfe their ſickneſſe, when they are freed from their vermine wherof they were full. Their feete are firſt washed, and then they are layd in a bedd, a litle ſofter then the borde wheron they were wonte to lye. And they are quite ouerioyed to finde themſelues lodged, ſerued, and treated, with a litle more charitie then they were in the Gallie, whither we haue ſent backe a number of conualeſcentes who had bene deade if they had remayned there. Truly Sr we may well ſay that God hath bleſſed this worke which appeares not onely in the conuerſion of badd Chriſtians, but euen of the verie Turkes who crye for holy Baptiſme.

The things which I haue hitherto related are part of the new, fresh, growing workes of charitie daylie practiſed in Paris; and ſo placed in the cleare light, and expoſed to euery ones view, that the highth of malice hath noe ſpecious ground to lye vpon. And vpon ſuch workes I am reſolued eſpecially to inſiſte, leaſt I might meete with the old ſonge, the Catholikes indeede haue formely bene verie holy, but as truth is perished among them, ſo hath charitie and ſanctitie forſaken them. *As to truth perishing* the cõtrarie hath bene againe and againe made good by better penns then myne, howeuer myne hath not bene wanting

ting neither according to my ſmaler talent. But touching pietie, &c. we wishe noe other tryall then the euangelicall Maxime: *by their fruites you shall knowe them.* And vpon this ſatisfactorie way shall the reſt of my labour be imployed.

I haue ſometymes, vpon the contemplation of the great diuerſitie of the Charities of Paris, paſſed ſome ſolitarie moments, to trye whether I could inuent ſome new well imployed charitie which the ingenious pietie of ſome good people had not alreadie found out, and prouided for: and truly I hardly find it feaſible: whether it be in point of corpo-

rall or ſpirituall workes of mercy. Such prouiſions are made both for body and ſoule, of perſons of all ages, ſexes, and conditions, and infirmities of all kindes; as in the ſories of this diſcourſe will appeare. Shall we begin with thoſe which newly begin to fall into the miſeries of this world? They are prouided for, before they haue yet the ſenſe to know it. Or els with thoſe that haue ſo longe experienced the ſaid miſeries, that they are become fitter for the graue then the world? There is prouiſion alſo made for them, to liue comfortably, and to end their dayes happily. To be short, the

blinde, the lame, the poore, the ſicke of what curable deſeaſe ſoeuer, find charitable retreates for their ſolace and reliefe. Nay the ſtudious and inuentiue charitie of ſome generous ſoules, ſtriuing to outuie (as it were) all the reſt, haue founded a ſpacious and noble habitation for ſuch as are paſt all hope of cure; where, in that deplorable and deſperate condition, they are aſſiſted and ſolaced with all the humanitie and ſweetneſſe imaginable.

Of the Hospitall of the holy Ghost situated neere the Towne house, in a place called the Greue.

ARTICLE XVII.

TO begin then to declare the particular charitie of Paris, how can we take a better rise then from the God of Charitie, or euen God-Charitie the holy Ghost (whence this Hospitall takes its name) from whose holy inspirations, both this, and all other workes of Charitie doe originally flowe. It is he who inspires the first good thought of it, he

who workes the will, and performance. *Ipse facit vt faciamus.* Saith S. Auguſtin.

They that were thus inſpired were a companie of Bourgeſſes of good note, who were moued to compaſſion by a miſerable ſpectacle of poore children, who through their parents death, or extreame want, were reduced to ſuch pouertie that they were readie to perish with hunger and cold. They repaired to the Bishope of the place, who erected a many of them into a Confraternitie to haue a ioynt care to releeue thoſe poore children, which pious office till this day they charitably complie with, as their

predeceſſours had done before them; and that ſo throughly too, that they gaue them not onely their cares and paines, while they were ſtronge, and well able; but euen themſelues too growne old, with all their ſubſtance; and ſo happily ended their dayes among them: and therby it proſpered, and grew vpp to what it now is.

The eſtablishment as it was begun for the neceſſitie of the poore children of Parihs, ſo it is limited to them alone. In ſuch ſorte that none can be admitted there, but children borne in Paris or the ſuburbs, in lawfull mariage, whoſe fathers and

mothers are deade; baſtards and others found in the ſtreetes being excluded, as well by the Rules of the houſe, as by the Kings letters Patentes. How beit theſe others are well prouided for, as you haue ſeene aboue, by Mr Vincents care, and his good Ladys coſt, which would properly haue belonged to this place, but that I was vnwilling to diuide what related to that holy man.

Theſe poore children qualified as aboue, are euen taken from the breaſt into this Hoſpitall, where they are prouided of nourſes at the coſt therof, and are carefully viſited and treated. As

they grow vp, they are putt to ſome trade, as well to maſters who reſide in the ſaid Hoſpitall, as to others abroade.

Such of the boyes, as they find of good witts, and otherwiſe capable, are bredd vp in learning, and become clergiemen: or els, as well they, as the girles, are prouided for in religion, at the charges of the Hoſpitall, if they haue a will and inclination to that holy courſe of life.

The reſt are diſpoſed of to ſerue ſome perſons of qualitie. The boyes which haue learnt any trade, are helped to paſſe Maſter. And the girles are aſſiſted with ſome

certaine ſumme of money to marie them. And being come to lawfull age, what euer they may haue bronght with them, is reſtored to all of them in generall without limitation.

They are clothed in decent apparell, of a violet coulour. There are at this day ſome 200. in the houſe. And beſides thoſe, as many as make vp, in all about 230. or 240. at nourſe ? To all theſe the common Charities of Paris giue ſubſiſtance.

Of the Hospitall of the Blessed Trinitie in S. Denys streete.

ARTICLE XVIII.

OCCASIONS, and emergent necessities furnish men with inuentions, we being still called vpon by nature, to prouide for that which we feele most presse vpon vs. By the instinct of the holy spirit, there was alreadie prouision made for the poore fatherlesse children of Paris. But there were an aboundance of others, in and about the towne, who had both father and mother,

and remayned yet in a more lamentable condition, then thoſe that are depriued of them both. Theſe might perish indeede through want of ſuccour, yet being in the t baptiſmall innocencie, they would be eternally happie. Wheras thoſe others, by their neceſſitous and wicked parents, are trayned vp in idleneſſe, ignorance, and malice, their parents owne trade (made their miſerable childs-parte) and by that badd Arte, to which they needed noe maſter, they become able cheates, cutpurſes, and theeues, and ſo by that accurſed trading often gayne a halter and hell to boote. The Prouoſt of the

Marchands and Magiſtrates were excited by this probable occaſion of future miſcheife to the citie, to ſtudie the preuention of it, and to turne threatening miſcheife, to pteſent mercy. Which was done as followes.

Two noble Almans, as it ſeemes to be intimated, had longe agoe purchaced two Acres of Land neere S. Denys gate, out of a pious deſigne to lodge poore pilgrims, who coming wearie, might ſooner meete with a lodging, then, in a manner, with the towne it ſelfe. To this purpoſe they rayſed from the grownd a noble faire Hall (togeither with ſome other buildings) of

twentie one fadome and a halfe longe, fixe in breadth, and foure in highth within. This in tract of tyme being put to idle, impertinent, and euen profane vſes, the Parliament and Magiſtrates, out of their wiſdome and charitie, reſcued it out of profaneſſe, and applied it to the worke of mercy, for which it now ſerues. To witt, they tooke all the boyes which paſſed ſeauen yeares of age, out of their poore and vngodly parents hands, and placed them in this Hoſpitall, the care wherof was committed to fiue honeſt and able Bourgeſſes, who prouided them of men and maydes to ſerue them.

As all beginings are weake, ſo was this in particular: Their ſmale begining ſtocke, would hardly reach to two meales a day, till the charitie of ſome Bourgeſſes added to their ſmale pittance.

They are clad in blew coates and capps: and the place affords them foode, and inſtruction, till they growe vp to the yeares of diſcretion, and then they are bound apprentiſes to certaine iourneymen of diuers trades, who to this pourpoſe are admitted to liue in certaine houſes all within the compaſſe of the Hoſpitall for certaine yeares, and by that meanes to paſſe Maſters. a priuiledge which the towne

allowed of, for the good of thoſe poore children, who by this meanes are inabled to gayne their liuelyhoode honeſtly by their Labours, without being a burden, or a miſcheife to be towne, &c. They amount at preſent to the number of one hundred and fiftie.

Of the Hoſpitall of les enfans rouges, or Gods children, as a Kinge of France would haue them called: in the ſtreete Portfoin neere the Temple.

ARTICLE XIX.

PROVISION being alreadie made, as you haue

heard, for poore orfants of Paris as well boyes as girles; as alſo for boyes taken out of the hands of wicked parents, inuentiue Charitie ſetts vpon another Hoſpitall for the aſſiſtance of other fatherleſſe, and motherleſſe boyes, of the villages round about Paris, being about ten or twelue yeares of age, or vnder. This bleſſed worke was founded by that vertuous Lady Margarite Queene of Nauarre, and Ducheſſe of Bar, whom Belforeſt qualifies, The Mirour of the Ladyes of her tyme. To this the charitie of good people contributed, and in tract of tyme built a new Chapell and other lodgings.

Theſe are clothed in rede, to intimate charitie, and as well theſe, as the blew boyes, gayne parte of their liuelyhoode, by carying torches at the fureralls of ſuch as deſire them. They are now onely about a matter of fortie.

Of the Hoſpitall called the Miſericorde or worke of Mercye.

ARTICLE XX.

CHARITIE ſtill finds new worke, and touches chriſtian hartes to complie therwith. As it did that noble harte of the ſeconde Preſident in Parliament Mr Anthonie Seguier by name,

worthy vncle to his Greatneſſe the now Chancelour of France, (of the ſame name) who followes his pious footeſtepps, as shall partly be declared hereafter. This Illuſtrious Patron left nothinge vndone which might contribute to the well, and permanent beeing of this great worke, extending it ſelfe to the number of one hundred girles, who are plentifully prouided of all things neceſſarie. So that certainly this charitie could not mount to leſſe, all thinges conſidered, then to thirtie or fortie thouſand pounds ſterl a vaſt beneuolence to come all from one bountifull hart and purſe.

For in the firſt place, he

rayſed them a faire and regular houſe from the grownd, with a verie decent and competent chapell therto adioyning. The houſe conſiſts of three quarters (a bodie, as it were, and two armes) the fourth quarter being induſtriouſly left vnbuilt, to receiue the mornings ſun, and ſo to afford a wholſome ayre to thoſe young children. It contaynes in the firſt ſtorie (the lower roomes being imployd for refectorie, worke-houſe, kitchen, washouſe and other offices) foure great chambers, ſingularly well peirſed and ayred: in euery one wherof there are 25. iron bedds with white couerlets, each one hauing her bedd a

part. They are, modeſtly, hanſomely, and wholſomely attired in violet clothe, and decent linen, and well fedd.

Secondly he hath ordered that they ſhall all of them be ſuch as want both father and mother: natiues of Paris towne or ſuburbs: begotten in lawfull mariage, and deſtitute of all aſſiſtance.

Thirdly they muſt be ſixe or ſeauen yeares old before they can be admitted, where they are enterteyned till they be twentie fiue (vnleſſe haply they haue leaue for their owne aduantage to goe to ſome religious houſe which deſires them, or to ſome good lady, gentlewoman, or Bourgeſſe to ſerue them, or to

learne some trade by their meanes, and assistance) and furnished with all necessaries. They haue ouer each chamber a Mistresse to keepe good order among them, and to bread them vpp in vertue, and all conueniente workes, vnder the conduct of a graue Gouernante, and learned Doctour of Sorbone, the cheife Gouernour therof 2 fourthly at their departure, the house allowes each one an hundred frankes to helpe to setle them in the world, in mariage, or otherwise.

Finally the wise Founder of it, bequeathed it to the direction and care of diuers Counsellours and Masters of Request, whereof a person of

honour Mr Montholon was the cheife in his kinde; as a graue and learned Doctour of Sorbon is alwayes to be the cheife and immediate Gouernour, especially in spiritualitie. The first President of the Parliament, and the Procuratour Generall, are also Surintendants (*honorary*) of this place.

Of the charities done to the English Monasterie called our B. Ladys of Sion by Monsiegneur Peter Seguier Chancelour of France, Duke and Pair &c.

ARTICLE XXI.

IT had pleased God in his prouidence to make vse

of the singular credit which the graue Doctour Richard Smith, Bishope of Calcedoine had with the great Cardinall Richelieu, to procure the English nation an entrie into France, in point of foundations of Monasteries of religious women, in the yeare 1634. which till that tyme was shutt to them. The first that inioyed this grace, were the Chanoneſſe Regulars of S. Auguſtines Order, who now liue in the Monasterie of our Ladys of Sion neere S. Victors gate, vnder the gouuernement of Madame Marie Tredway of noble extraction, who was their first Abbeſſe and euen still gouuerns successfully till this day. The

foresaid most Eminent Cardinall preuailed with the Christian kinge Lowis the 13. for his letters parents in her name; as also with Monsr. de Gondy the most illustrious Archbishope for his permission and spirituall establishment: all which were afterward verified in Parliament. Vnder this ample establishment, they went prosperously on in their holy callinge, and by much care and frugalitie, they liued competently and contentedly of the smale pensions and portions, which euery one brought; without being burdēsome to any, here or els where (for setled foundation, or euen any thing towards it, they neuer had any) They

They wrought indeede at that tyme, according to their Rule and constitutions, as well to auoyde idleneſſe, as to make ornaments for their young chapell, neuer for any money at all, till by the calamitie of the warrs both here and in England, they were reduced to a neceſſitie to practiſe a leſſon which they had neuer learnt among their noble parents, (who were wont to liue in plentie, farre aboue the reach of want, as is well knowne). That is, to imploye their hands to contribute to their liuely hoode, which they did, and doe till this day, w h much ſweete reſignation and vertue, and noe leſſe edification to all prudent perſons

and benedictions from heauen vpon their willing endeuours : for indeede some yeares did passe, wherin they scarce receiued sufficient to maintayne their agent, tho the most of their meanes was left at perpetuitie in their honorable and rich frends hãds, to rayse a standing subsistance. But where the rage of violent rebells left them but litle, much could not be had, nor indeed euen any thinge for some yeares space, when rebellion was at the highth. In the meane tyme a great number of fiftie and more poore gentlewomen, being cutt off from their owne, are left to Gods prouidence among stangers.

Nor can we iuſtly doubt, but that ſweete prouidence which extends it ſelfe to the feeding of the inconſiderable birds of the ayre, failes not in extreamities to aſſiſte thoſe who in the firſt place make it their buſineſſe to ſeeke the kingdome of God, and his iuſtice: and fayle not withall to contribute what they are able to their neceſſarie ſubſiſtance, by the moderate labours of their handes, in calamitous tymes. Worthily therfor may they thinke, that in that coniunture, Gods prouidence guided that famous Chancelour to their poore houſe, of which haply he had neuer heard, till a good neighbour the *Apelles*, or rather the

Raphel, of our Age Monſ. le Brune, who had the honour of his preſence at diner with him, out of his owne goodneſſe, without any application or knowledge of theirs moued his greatneſſe to heare their muſicke at euenſonge; which he did, and pleaſed to ſeeme well ſatisfied therwith. After which he had the ſingular goodneſſe, of his owne accorde, to call for the ſuperiour, and rather graciouſly to offerre his charitable aſſiſtance, then to ſtay till he were ſued to for it. For Madame, ſayes he, I beleeue in this tyme who ſayes *English* ſayes *poore*, the Abbeſſe replyd, my Lord, it is but too true. Why then, quoth he,

did you make noe application to me? Alas, said she my Lord, our smale acquaintaine affords vs noe such happinesse as to haue accesse to your Greatnesse: yet in verie deede our reall wants callinge sensibly vpon vs, we moued our good friend my Lord montague in it. He is my good friend too, replyed he, but truly he neuer mentioned it, and said merily, reproche him with it. How beit my said good Lord by his diligence (whose knowen zeale needs noe spurring in pointe of charitie) preuented our reproche for the next nowes we heard, broughtvs one thousād liures from my Lord Chancelours bountie, by his hands, and

with in the ſame yeare, as much more as made it neere vpon 4000. liures or 400. piſtolls, togeither with the continuation of his frequent charities, honours, and gainfull viſites of all his numerous and illuſtrious familie, his powerfull fauour and protection vpon all emergent occaſions; ſo that to Gods honour and his (be it alwayes kept in a gratefull memorie by vs his moſt oblidged beads women) be it knowen, that that ſingularly amiable viſite of his, has bene worth to there poore houſe, aboue a thouſand piſtolls, which ſtill till this day growes to more and more. Sweete Ieſus grante that he and his, may liue proſ-

perously, and in the toppe of honour, and crowne his charities with eternall glorie.

Of the Hospitall in S. Germains suburbs called la petite Maison.

ARTICLE XXII.

THE children of both sexes being well prouided for, as aboue, the charitie of the good Magistrates was called to the care of poore aged and distressed persons as well men as women, whose age and impotencie hindered them to gaine their liuing. They are diuided into two quarters, the men liuing a part from the women. This

houſe was for the moſt part as well built as indowed by the bountifull charitie of Mr Boulencour counſellour to the kinge, and Preſident of his Chamber des Compts, who erected many lodgings, and chambers for the lame and impotent &c.

They are furnished with meate, drinke, and all thinges neceſſarie from the *Grand Bureaux des pauures*, as it is commonly called, which is, in effect the great Court of Audience in order to workes of charitie: of which I intend to make a particular deſcription here after.

Further this Hoſpitall receiues poore vagabonds, as well boyes as girles, who haue

gotten ſcauld pates, by lying in the ſtreetes, or vnder shopp ſtalls or otherwiſe, who are diligently dreſſed, purged, and frequently cured, as it hath happened to aboue 200. in this place.

Here are alſo receiued poore women who are ſubiect to the falling ſickneſſe, as alſo others who are diſtracted, and run vp and downe the ſtreetes in a frantike manner: who yet by good vſage, are often in length of tyme, recouered to their witts.

The *Grand Bureau de pauures*, prouides this houſe of a Gouernour who is at preſent a verie able ſurgeon, who out of his ſingular charitie makes

choyce to dwelle amõgst those miserable creatures, the better to be able to assiste them. And he is so farre from inriching him selfe by his loathsome practise, that contrarily he freely spends his owne fortunes vpon them, in making many medicaments and compositions, with hopes to cure their desparate infirmities (as it often happens) or at least to solace their paines. This good man has another of the same profession to assiste him in that blessed imployement. He liues neere to the place, and fayles not to be with them euery day, or euen as oft as he is called for, to applie the remedies which the

other prouides, according to his order.

And wheras this place ſerues alſo for a houſe of correction, there are two priſons to tame incorrigible perſons; and to that effect there are foure Porters taken out of charitie (by reaſon of ſome infirmitie) as the reſt are, who are orderd to watch ouer the comportmentes of the poore, in point of words, or actions, or any inueterate vice they may haue contracted in their rude education, and accordingly to reprehend them by the Gouernours direction. This is not one of the leaſt charities of Paris, by reaſon of the ſtrange ſubiects they are to

deale withall, wher of some through their decrepit age neede continuall assistance: others in respect of their irregular and accidentall deseases must alwages haue eyes vpon them: others want witt either to assiste themselues, or to render themselues capable of assistance without much labour: and others finally through their rudenesse and incorrigiblenesse, deserue noe assistance at all, vnlesse charitie taught christians to render good for euill. And to serue Iesus-Christ in the worst of his members.

Of the Hospitall of the 300. blind men comonly called the Quinze-vingt, or the 15. tymes twentie.

ARTICLE XXIII

HITHERTO we haue seene young and old; men and women; fatherlesse and motherlesse boyes and girles; well prouided for, by the pietie of Paris: it must also extend it selfe to their comfort who are euen depriued of the comfort of the light. This was longe agoe the care of a greate kinge and S. Lowis, who was the first Foundour of this spacious familie. The first occasion of

it, as is deliuered by Belle-foreſt in the firſt Tome of his Annalls, was the misfortune of three hundred gentlemen who hauing bene left Hoſtages in the Holy Land, by the ſaid kinge, were trecherouſly and cruelly ſent home to him with their eys putt out, for whom he made this place.

He built them a large church in a place as then a woode, which is inriched with many holy relickes. Wherof the moſt pretious, are: a peece of our ſauiours croſſe. Bones of ſaint Stephen and S. Lambert. A peece of the ſame S. Stephen firſt Martyr, as alſo of S. Matthew the Apoſtle and S. Blaiſe. Bones of S. Laurence. Bones of S. Iohn,

S. Paule, S. Martin and S. Hilarie, with many more.

This church is inriched alſo with may graces and pardons from Rome, granted by Pope Alexander at this holy kinges inſtance, which for the better vnderstanding of Indulgences, ſo well expreſſed by this B. Pope, aboue 400. yeares agoe, I haue thought good to giue in English word for word as we haue it in the ſaid Bull.

Alexander Bishoppe, ſeruant of the ſeruants of God, health and Apoſtolicall Benediction to his moſt deare and Illuſtrious ſonne in Chriſt Lowis kinge of France. Tho he from whoſe gift it comes, that his faithfull doe ſeiue

him worthilye, and laudably, doth, out of the abundance of his pietie (which outstrips as well the deserts and desires of the suppliantes) conferre more vpon such as serue him, then they can any way merite. Yet desiring to render an acceptable people to God, we inuite them to please him, as it were, by certaine alluringe presents, to witt by Indulgences, and remissions &c. that they may be therby more fitted to Gods grace. Wheras therfore (as it was exposed to vs from you) you haue made a house for the blinde of Paris, and built them a church, we desireing that it may be honorably frequented, haue releesed one

yeares pardon of the penance which was inioyned, out of Gods mercy, relying vpon the authoritie of the B. Apoſtles S. Peter and S. Paule, to all thoſe that are truly penitent and confeſſed, and yearely viſite your church to the honour of S. Remy (the Patron therof) vpon the day of his tranſlation, and three monthes immediatly following. Datum Anagniæ 6. Cal. Aug. Pont. 6. anno.

Of the blind men Boterays writes in Latine verſe to this effect.

With in theſe wals
Three hundred blind are found.
Which holy Lewis
His charitie did found.

In lynerie gowne
And ſtaffe in hand. O ſtrange!
They lonely through
The Cities Didalls range.
Before the day peeps out
They're vp and gone
(For dayes and nightes
To thoſe poore ſoules, are one)
To grope out Churches
By the gueſſing ayde
Of their diſcreeter ſtaffe,
Their way is made.
It proues their eyes,
Their whole ſupporte and ſtrength
Through th' Maze of ſtreetes
to bring them home at length.
They euery Chapell
Church, and altar find.
Each corner of the towne;
Their ſtaffs not blind.
Tho eyes they're none.
*Their learned tongue can proue

Their crying wants;
And ſtore of braſſe is throwne
Into their brazen dish:
Which they, at leaſure
Repairing home;
Adde to their common treaſure.
So that their ſtaffe,
Their hands and feete, doe giue
What eyes refus'd;
Enough wheron to liue,
Being ioyn'd to that
Their Royall Foundour gaue
Which then ſuffic'd,
But now more ayde doth craue.
Be Paris bleſt,
Whoſe pious hartes can finde,
Wherwith to feede the ſicke,
The lame, the blinde.

Of the Hospitall called the Providence.

ARTICLE XXIV

I had the happineſſe to be in perſon at the eſtablishment of this pious place: where I ſawe a greate ſolemnitie, the chapell being verie richly adorned, and ſett out with daintie mathematicall deuiſes, the muſike excellent, and the ſermon moſt eloquent, made by that famous preacher Mr Lingende Bishope of Sarlate. To witt. that moſt imcomparably vertuous Queene Regent, Anne d'Auſtrice, was there preſent

not onely to grace the ſolemnitie, but euen bountifully and religiouſly to found the Hoſpitall, beſtowing a houſe and ſpacious garden vpon the inhabitants, ſituated in S. Marceaux ſuburbs, and erecting it into a ſeminarie, where there are alwayes about 80. in number.

In this are ſetled a compānie of graue maydes, who liue moſt regularly and exemplarlie in a ſecular ſtate, being verie grauely and modeſtly attired, after the manner of good widowes in the world.

Their bleſſed imployement is, to receiue, gratis, inſtruct, and direct (in order to their preſent and future happineſſe) certaine poore maydes, who

are destitute of Parents and meanes, and consequently run great hazard, to loose that which can neuer afterwards be recouered; and to be putt with all, togeither with that irreparable losse, into the high way of perdition. But Gods prouidence so ordered, that they were deliuered from the snare of the Fowlers, and they can happily singe with the Psalmist: *the snare is broke, and we are deliuered.*

Meane while all the other pious inuentions of Paris, had not reached to the preuention of this danger: for howeuer there are multitudes of hospitalls for the education of poore girles of a meaner condition, yet these be-

ing, for the moſt parte, gentlewomen of noble extraction and condition, Hoſpitalls would but verie ill ſute with hartes borne to better, which according to humane frayltie flesh and bloode can not eaſily forgett. This therfor was left to the ingenious and noble charitie of a Royall breaſt, Anne of Auſtrice, who as she had a heauenly Patroneſſe, that was the mother of the immaculate Virgine, ſo was she a fitt Patroneſſe to protect Virgines in earth.

It was her care then, and withall liberalitie, which prouided them of this ſafe ſanctuarie, where they are ſecured from the arrowe flying in the day, from buſineſſe wal-

king in the night, from inuasion, and the midday deuill. And while they happily liue in this holy vacancie from danger, they so improue themselues in vertue, and fine workes, that some of them become capable therby, to be admitted into some charitable monasterie: others in tyme, meete with mariages sutable to their conditions; and some finally by their ripenesse in vertue, and care to follow the foosteppes of their Mistresses, are iudged fitt to be made Mistresses themselues, and to remayne there, to exhibite the like charitie to others, as they themselues had receiued.

of

Of the Hospitall named la Charitie in S. Germains ſuburbs.

ARTICLE XXV.

THIS is gouerned by a certaine companie of Religious men of the Order of a holy man called bleſſed *Iean de Dieu*, or Iohn of God, the firſt Inſtitutour of the ſame, vnder the Rule of S. Auguſtine. They adde to the three eſſentiall vowes of religion, that of ſeruing the ſicke all their life longe. An excellent Inſtitute, and a reſolution worthy of true Chriſtians, who giue to the world a conuincing teſtimonie thereby, that the loue of God is

in their hartes, since purely for the loue of him whom they see not, they loue his litle ones whom they see: and not in bare words, and discourse, but in the deede doing, and in truth, since the performance of the worke, is an infallible proofe of the truth of loue.

The extent of their Charities goes thus farre, that they admitt of all poore sicke, and wounded persons, of the Male sexe, without exception, saue onely such as haue incurable, or contagious deseases.

The Hospitall itselfe is nobly built, well situated, and as neatly kept, as most priuate houses in the towne,

What is wholy deputed to the vſe of the ſicke, conſiſts of three longe galleries or Halls. Wherof the greateſt conteynes eightie foure verie hanſome bedds, with decent curtins, and is eſpecially imployed to receiue honeſt poore Burgeſſes, whoſe houſe it may ſeeme to be (ſo ordinarily are they lodged there.) The ſecond is garnished with 32. bedds equall to the former; and it is wholie alloted for wounded men. The third conteynes 22. bedds, and is for younge boyes who are cutt for the ſtonne.

As to their manner of receiuing the ſicke, it is full of humilitie and myldneſſe. At their arriuall one of the re-

ligious washes their feete, which was the ancient and good manner of hoſpitalitie. Then they are layd in a bedd alone, as all the reſt are (ſaue the litle children) with faire cleane sheetes, cleane shirtes, pillibeers, night-cappes, and a table-napkin: as alſo a night gowne, pantoples, a baſin to ſpitt in, and a pott and a cupp to drinke in.

Their manner of treating the ſicke, is, to haue them viſited by the Doctour euery day once at leaſt, accompaned by the Infirmarian, the the Apothecarie, and the Surgeon, who orders what phyſicke they are to take, what to eate, drinke, &c. And ſtill from three houres to

three houres, they take ſome thinge or other to refreshe and comfort them; as new-layed egges, brothe, a coulis, gelée, or comfeitures. In fine thoſe good religious neuer deſerte them day nor night, but watche with them by turnes.

For the good of their ſoules they are auertiſed vpon their firſt cominge, to prepare themſelues to make a generall confeſſion, as the moſt excellent and neceſſarie remedie, Gods mercyfull prouidence oft permiting our corporall ſickneſſes, for the cure of our ſpirituall infirmities. Either then preſently, in caſe they be dangerouſly ſicke, or at leaſt the

next day, they receiue the holy communion, which is brought to them by the prieſt before Maſſe, being accompaigned by all the religious which goe all proceſſionally (with waxe-candles in their hands) ſinging the *Pange lingua*, and *Veni Creator*. Afterwards they heare Maſſe euery day, which is ſaid in the ſame place, with many other antems and prayers ſunge by the Religious. They are alſo taught their Chriſtian doctrine, thrice a weeke, and beſides that a religious is appointed to inſtruct them more particularly in point of their prayers, the Sacraments, &c.

Before dinner and ſupper

they are ordered to say *Pater* and *Aue*, for their Benefactours, while the Religious recite the Psal. *Miserere*, and *De Profundis*, and then they washe their hands, and heare the blessinge of the table said with a lowde voyce.

When any one is dangerously sicke, and drawinge towards his Agonie, all the religious are called togeither by rynging the bell, and come with lighted tapers in their hands, to say the prayers appointed by the Church in such circumstances. That done there is a religious left with them, to assiste and comfort them till death.

Being deade, they are decently and religiously brought

out and buried: all the Religious being preſent with lighted torches in their hãds, who ſay the office of the deade, and ſinge the Maſſe of Requiem for the good of their ſoules.

And indeede all thinges are ſo well diſpoſed in this place, and euen ſo gentilly, regularly, and religiouſly, as to all conueniences, which concerne either body or ſoule, that I haue oft tymes ſeene, not onely good Burgeſſes, but withall perſons of greate qualitie, make choyce of it in their ſickneſſe. And ſome of thẽ were ſo much edified with that religious traictement, that a pious Knight of England returned home ſo well

ſeaſoned with the agreeable odour of that excellent charitie, which he ſaw done to any without exception) that by his laſt will and Teſtament he bequeathed 900. liu. ſter to that bleſſed place.

Of the Hoſpitall Generall.

ARTICLE XXVI.

HITHERTO hath my pen bene imployed in the deſcription of the leſſer hoſpitalls, which I looked vpon as the ſmaler brookes which fruitfully water the poore mans field: but now I am falling into a Vaſt Ocean of Charities, where it is hard to diſcouer either land or limite

It is called, but one (*Hoſpitall Generall*) but branches it ſelfe into ſixe vaſte places. That which beares the name, and has the ſurintendance of all the reſt, is ſituated in S. Victors ſuburbs (cloſe by the Abbaye of that name) and is knowne by a more particular name, *our Ladys of Pitie*, which the Maſters and Adminiſtratours of the place built, having to that pourpoſe, bought diuers houſes and gardens, and alloted them all to receiue, lodge, and nourish poore old women, and younge girles, wherof there are at this houre twelue hundred and odde.

The Hoſpitalls depending vpon this, are, the Salpetri-

ere, Biſceſtre, Scipion, the Teignierie, and the Sauonnerie. In which ſixe places, aboue 8000. poore creatures are conteyned, and mainteyned at preſent, by the care of the kinge, and the Magiſtrates, and the free and common charities of all the people, which is receiued in ſmale trunkes or boxes, placed in Churches and shopps, all the towne ouer.

The Salpetriere is farre the moſt ample of all theſe places, being built from the ground in a faire and regular quadrangle, and is capable of foure or fiue thouſand perſons. It is finely ſituated in a medowe, by the ryuer ſide, ouer againſt the Arce-

nal. It was especially deputed to the vse of vagabonds and beggers, which importuned and infested all Paris, whither they swarmed from all the Prouinces. It is diuided, in the vse of it, into three quarters. One quarter is imployed to lodge poore families not otherwise able to liue. Another for men who are oblidged to worke according to their abilities. And the third for litle girles, euen from two yeares old.

Scipion is in S. Marceaux suburbs, and is wholie imployed in a worke of singular charitie. To witt, poore women with child who haue not meanes at home to lie

brought to bedd, are freely receiued there, brought to bedd, and lye inn, being prouided of nourſes and all thinges fitting in ſuch a condition.

The Caſtle of Biſceſtre, is an ancient building ſtanding a litle out of S. Victors ſuburbs. It is for thoſe who haue ſtrength and abilitie to worke. There are in it at this tyme, about 1800. men, who are kept cloſely to the exerciſe of their diuers trades.

The Teignerie is in S. Germains ſuburbs, and is imployed to keepe 120. who are troubled with ſcauld heades. As the ſauaterie is alleged for the charitable inter-

taynement of 60. poore ſicklie boyes.

Now as this is the thinge of moſt publicke and generall concerne of all the reſt, as being a royall eſtabliſhment, and royally endowed by his Maieſties liberall conceſſions in many kinds. And as the end of it, is, not onely to releeue the poore for the preſent but to preuent pouertie and beggerie for the tyme to come, greate arte and induſtrie is vſed, to trayne vp the younger ſorte in ſuch manufactures, as may alwayes afford them an honeſt liuelyhoode: and others, who though ſtronge and luſtie, and well able to worke, yet chuſed rather to liue in idleneſſe, and beg-

ge their breade, are now taught, and forced to gayne it by their labours. Which, that it might be followed without any interruption, it is ordered by publicke authoritie, that when any of them chances to be ſicke, they are tranſported to the Hoſtel Dieu that generall *Refugium afflictorum* which neuer refuſeth any.

Hence it is that the greateſt officers of his Maieſties Courts of Iuſtice, Magiſtrates, &c. are intruſted and take a religious concerne in the management of this vaſte worke, in qualitie of honorable Suruiſours, hauing ſtore of able, honeſt, and intelligente Burgeſſes, to putt in

in execution, what by their frequent assemblies, and conferences, is found most conduceing to the publike weale-fare.

And noe lesse care is taken for the spirituall aduancement, of those laysie vagabonds, who were too neglectfull of their soules good, and would willingly haue loytered it out, in the streetes, and by corners, with too probable hazard of eternall perdition, had they not bene forced in, according to the Gospell, with faire hopes to gayne the day-pennie of Beatitude. This care is principally left to the wise conduct of a Doctour of Sorbon of great learning and vertuous

reputation. His name is Mr Polier Gouernour of this Hoſpitall in cheife ; Directour of the viſitation ; and of the Carmelits. He humbles himſelfe to take a place, and liue among theſe poore beggers. Which as it is a place of litle ſplendour, ſo proues it to him of leſſe emolument, ſaue onely that it affords him full vtterance for ten or twelue thouſand frankes a yeare, which he ſtood poſſeſſed of, in patrimonie or beneficos, before he imbraced that deare beggerlie preferrement. *Bleſſed is the man that walketh not after gold, nor placeth his hopes in the heapes of treaſure* : Mr Polier is he, *and we will prayſe him.* And

right well may we, since he giues not onely what he has, but euen what he is, himselfe, which is harder to be parted withall. He giues ouer his tyme to the necessities of the poore, and sacryficeth his repose to their rest. He has the sollicitudes of all the sixe places vpon his owne shoulders, being assisted with a matter of twentie pious Priests, who incessantly, vnder his directiones, preach, teach, instruct, comfort, confesse, communicate, &c. who but the Catholike Church alone, is able to shew, such fruites; such men; such manners; such assistances, shewen to the poore for Gods pure loue alone?

Here I must not omitte to relate to Gods glorie, and the honour of those excellent *Ladys of the charitie*, so often mentioned aboue with deserued commendations; that they were the first mouers to this vaste worke: for so I finde it, in the first booke and 45. chapter of Mr Vincents life, who was often, in their weekly charitable assemblies, sollicited, yea importuned by them, to giue way to, and accompanie their zeale in that kinde. But his graue counsell still was, that they went too faste a pace for him (whose custome was to walke slowly) to keepe companie with them, That it was a businesse of so greate importance, and so

vaſt extent, whether one looked vpon the manner how to compaſſe it, or the meanes to mainteyne it, that it required a longe and mature deliberation. For the reſt, that he was ſingularly edified with their zeale, and infinitly bleſt God in it. And truly he had greate reaſon to prayſe God, who had ſo inflamed and dilated the hartes of thoſe good Ladyes, that they vſed more induſtrie to be deliuered of their meanes to pious vſes, then euen the moſt couetous wretch to ſcrape it togeither. The firſt lady that ſpoke, had a mynd to be quitt of fiftie thouſand liures which she freely offered. The ſecond was readie to oblidge her-

selfe to giue three thousand liures annuall rent in fine, they assured him againe and againe, that there should be noe want of meanes, since many ladyes of their acquaintance were resolued to contribute in a verie large measure. Good Mr Vincents most tender harte was noe longer able to resiste so deliciously wounding assaults, which he so visibly discouered to proceede from their loue to God in their poore neighbour, where his saintly soule was inseparably lodged. In a word, he gaue way to their inuincible feruour to gett vtterance for their monyes. And to giue testimonie for his owne part that he was noe lesse sure

then ſlowe, and that at longe runing he was able to ouer-take the ſwifteſte charitie. Where vpon he had preſently recouſe to that heauen-borne breaſt, the Queene Regente, and obteyned, of her free charitie, the ſalpetriere, as he had before the caſtle of Biſceſtre, which he and thoſe vertuous Ladys, vpon better conſideration, and ſeconde thoughts, freely conſigned vpp into the handes of the Magiſtrates, who had not onelie ſtronger armes (for ſtrongerand more couragious hartes they could nothaue) to wealde ſo heauie a frame, but by their power withall they were able to call many hands to lighten the burden.

Meane while those *mulieres fortes*, valiant women, would not be quitte beaten backe. What they were not able wholie to graspe, with weake armes, they would not fayle to haue a finger in. Nay they threw notable summes into stronger hands: not much caringe, by whom, so God his worke were done. By their owne, and good fathers, care and coste then, a great quantitie of linnen, beddes, and other moueables, togeither with ten thousand shirtes, by number, were prouided for Gods new house-keepers, to make the poore welcome. Neuer was pouertie so competently fitted, by so greate Ladys daintie hands; who

haue opened them to the needie, and ſtretched out their palmes to the poore. Let their workes prayſe them in the gates, of heauen.

Of the great Hoſpitall called l'Hoſtel-Dieu, or Gods houſe in Engliſhe,

ARTICLE XXVII

THE perfect deſcription of this vaſte famile may well be called *Hic labor, Hoc opus*, a worke rather to be admired, then to be expreſſed to the full. It is a ſea which ſtill ſo ebbs and flowes, that it is continually high water, ſtill a full ſea there. Scarce a day in the yeare paſſes, but there are

are 50. 60. 80. or some tymes 100 new commers, and happly too, a like number may depart to make place for their poore neighbours, whether as being recouered, and sent backe to their owne howses, or being sent to their graues. In a word this sea is euer so growing, and so growne, that 20. at least, or 25. thousand, come and returne, or dye in a yeares space. But who are they who receiue all these multitudes of people I pray? who are they, of what towne or countrie? What are they, of what sexe age or condition? What kind of infirmitie brings them thither? Of what religion must they be? With what letters commendatarie must

they come to be admitted?

The anſwers to theſe Querees will fully euidence the boundeleſſe charitie of this bleſſed houſe, and shew it to be *Gods Houſe* indeede which is shutt vp from none. Gods I ſay, who opens his hand and replenisheth euery creature with benediction: who is noe accepter of perſons, but maketh his ſunne to ryſe vpō the good, and the badd: and rayneth vpon the iuſt and the vniuſt.

Whence are they whom they receiue? That queſtion is neuer asked in this place. They ſee them to be men, and conſequently to be their neighbours, according to S. Auguſtins generall rule, *eue-*

vie man is neighbour to euerie man, without exception: and if neighbours, thoſe then whom God hath commanded them to loue.

Of what towne or countrie? that they iudge not neceſſarie neither, becauſe ſith all the waſte world is the wiſe mans countrie, all the inhabitants of the world, are their countrie men, vnleſſe, haply, that queſtion be asked that they may be better inabled to vnderſtand them, and ſerue them by the helpe of ſome interpreter, whom their charitie has readie, or endeuours to find out, to which effect I my ſelfe haue bene ſent for.

Who are they? That againe as litle troubles the good crea-

tures. They see poore Christ intheir infirmitie ād pouertie, &he has iust title to enter into his owne house. Be they men, be they women; be they old be they younge; be they poore be they rich; it imports not; if they be onely sufficiently sicke, they are fitt matter for their spirituall commerce, and in that name alone sufficiently commended to them: they haue quarters a part for both sexes, and hartes dilated by charitie, euen readie to lodge more then their otherwise vast house is capable of. Whence it is that they laye sometymes two, yea or three poore boyes in owne bedd, vpon which I haue obserued some protestant looking still

a squinte, eye that particular with more scandall, then all those and other excesses of charitie with edification. *O curuæ in terris animæ & cœlestis inanis! ô animalis homo!* ô animall, or carnall man, who inderstands not what belongs to the spirit? Did they importune any body to come to oppresse them with an ouerplus of labour? Or must charitie be blamed because she has a latitude of harte *to suffer all, to solace all, to doe good to all?* Must they be blamed for chusing rather to saue the liues of two in one bedd, then to suffer one of them to dye on a dunghill, or in a ditch? *Credat iudeus appella haud ego.*

What kind of infirmitie

renders them capable of being admitted there? Marrie euen euery one. Old age, which is it selfe a desease; feauers, goutes, proxes, the stone, woundes receiued in warrs, or by misfortune; any thing, in fine, which either Hypocratis or Galian vndertooke to cure, saue onely the plague or pistolence. Nor doe they except against them neither for their owne particular safetie, but for the saftie of all, since while they refuse them there, they goe to receiue, to assiste, and serue them, at the Hospitall of S. Lowis, which is alloted for that purpose alone. In which heroicall seruice, as it is obserued, though diuers of them

haue bene ſtrucken therwith, as ſome of themſelues aſſured me, yet neuer any of them dyed therof. *Sit nomen Domini benedictum.*

With what commendatarie letters muſt they come accompained? Verily with noe other but their crying miſeries, ſeconded with the kinge of heauens letters patentes written by one of the penmen of the holy G. S. Matth. ſaying, in the perſon of Chriſt, *What you did to theſe litle ones, you did to me.* How cā euer a more powerfull commendation be addreſſed to any Chriſtian harte?

Of what religion muſt they be? Here indeed, it ſeemes they might make a refuſall not irrationall; ſince being

ſometymes infidelles, they hauebut a weake clayme to Chriſtian charities, while they deney Chriſt: or being proteſtants, and not communicating with them in the ſacraments, in vnitie of faith, why should they share with them in the charitable fruites therof? Nay ſince they obſtinatly deney the merites of good workes, in oppoſition to holy ſcripture, they merite not at all to participate therin. How euer, none are refuſed by them, who haue learnt of their holy father, *that to aſſiſte and doe good to euery one, tho they had otherwiſe hurt vs, or wished our harme, is the true, perfect, and onely religion.*

According to this vaſte,

illimited, Christian way, of charitie they proceede. And as they keepe alwayes a free and open House, so they neuer want good store of guests who eate, and drinke, and repose therin, whitout ere reckoning with their Host, its Gods house, and God payes all. Their ordinarie numbers are alwayes vaste; they haue rarely lesse then 1700. or eighteene hundred; often tymes 2000. nay sometymes they passe three thousand, as I was certainly informed by one of the Doctours therof. Yet that great Prouisour *who with fiue barlie loaues and two fishes could sociate a farre greater multitude* in the wilde deserte, can when he pleaseth, and doth in due

tyme, open the hartes and purſes of the good Pariſians to feede thoſe huge numbers of his diſtreſſed members.

And howeuer their conſtant annuall reuenues mounte to an immenſe ſumme, to witt, to two hundred fiftie eight thouſand three hundred and therteene liures french, as it is ſtated by the Adminiſtratours of the place, yet are they ſtill oblidged to haue their hands vp to their heauenly forterfather for ſixtie ſeauen thouſand three hundred liuers (ſome tymes leſſe, ſome tymes more) in comon yeares, which yet out of his ſingular mercy, neuer fayles to ryſe out of the free charitie of particular perſons.

Of the first and principall Founders or benefactours of this place, as I find it in the Antiquities of Paris.

ARTICLE XXVIII.

IN the yeare 660. S. Landry the 28. Bishope of Paris, in the raigne of kinge Clouis the second, was the first who putt a hand to this holie worke, now called Gods house, where he nourished the poore out of his owne reuenus. This we find recorded in these tearmes: S. Landry commanded the Hospitall, commonly called the house of God, to be built neere

our ladys Church, and maintayned the poore out of his owne ſtocke.

In the yeare 1258. (according to Gaguin) S. Lowis kinge of France, imployed a great ſumme, to inlarge the ſaid Hoſpitall, and to augment the reuenus therof, as ſaith William Nangis in his life.

The Chapell was built by a Bourgiſſe of Paris named Gudart Mocreux as appeares vpon a plate of braſſe, in old rymes.

A certaine Mocreux by ſurname,
A maſter changeur of good fame
This chapell in Gods houſe did make
May he in's glorie ere partake.

In the yeare of our Lord 1535. Chancelour Pratte, who

was afterward Cardinall, and Legate in France, made this Hoſpitall be verie much amplified, by the addition of one ſpacious Roome which is called the Legates Hall. He gaue withall a great ſubſtance to maintayne the poore of the place, the Religious women, who ſerue them: and the ſurgeons, Doctours, and to buy Phyſicke.

In the yeare 1602. kinge Henry the greate, cauſed the greate and litle Hall of S. Thomas to be reedified. They were begun the foreſaid yeare and were finished in the yeare 1606. togeither with the three maſſie pillers which were rayſed out of the riuer.

Thus by many hands, and

ſundrie additionall ende-uours, at diuers tymes, it grew vp at length into a huge bulke: yet for all that, it was neither anſwerable to their large hartes, who haue the care of it, nor to the vaſte number of the poore and nee-die which continually ſuper-abounds. What did prouident and vaſte charitie, which will be confined within noe bounds, ſuggeſt in theſe ſtraittes? Marrie, wheras the land could allowe them noe elbo-roome, the place being limited on all ſides (to witt with twoſtreetes, our ladys church, and the riuer) they forced the riuer to afford them place making a bridge ouer the backe of it, vpon which they

haue gayned a faire, large, and longe gallerie, and by that againe, they diſcouered a way open to a greater inlargemẽt: for hauing purchaced a companie of old buildings on the other ſide of the water, they rayſed vpon their ruines a ſtately vaſte, and euen a royall quarter, conſiſting of three moſt ſpacious Halls, all of hewen ſtone. Nor are theſe and the old halls diuided by the riuer, but it is euen it, which affords a faire large court in the middle of them; which is noe leſſe agreeable to the eye then vſefull for the ſicke to take the ayre, and to ayre the whole houſe.

Of the number of the diuers halls and offices, and the disposition therof.

ARTICLE XXIX.

ALL the anciët building consists of foure great Halls, and seauen offices. The Legats Hall and the new Hall are appointed for sicke womẽ. The Hall of women brought to bedd, is assigned for their lying inne The Hall of the infirmerie, is alloted for men that are most sicke. The office of S. Denys, is for those that are wounded. The office of S. Thomas, for sicke men. The office belonging to Dame Pri-

oreſſe and three other Religious, is imployed to winde the deade. The office of the washe-houſe, is vſed to drie the linen of the ſicke, and that of the communitie. The office of the Watchers, for thoſe who watch with the ſicke fifteenne nights togeither. The office of her who keepes the trunke and the Relickes, and dreſſes the Church, for that vſe. The office of the Porter, is deputed to receiue the ſicke, to ſee them viſited, lodged, and confeſſed: who is withall to giue out bread and wine for them. There is alſo an Apothecairerie, where oyntments, ſalues, and medicinall drogues are kept in a readineſſe. A great wash houſe for

all the clothes in generall. A litle one, where thrice a day they wash the linen of such as are more greeuously sicke. The vesterie, out of which the sicke are furnished with bedds', which yet might rather be called the trash house wherin all the poore people's riches, I meane, their ragges, are kept for their vse. There are also many more places, for the Priests (who are ten constãtly, besides many others who out of their particular deuotion come frequently to instruct ãd comfort the sicke) and domesticall seruants &c. as euery one will easily conceiue. There are also foure Doctours of Physicke intertayned in ordinarie, with sur-

geõsto the number of twelue.

Of the number and qualitie of those who tend the sicke

ARTICLE XXX.

ALL these Halls, and offices, and all these multitudes of sicke and lame creatures, are looked to, tended, and prouided for, by the painfull ãd perpetual labours of about 100. vertuous Nuuns of S. Augustines order, (who make their solemne professiõ of the three vowes of pouertie, chastitie, and obedience, in the presence of the Deane and Canons of our Blessed

Lady, who haue all ſpirituall and temporall iuriſdiction in this place). Theſe fewe religious virgines (fewe, I ſay, compared to the vaſt numbers of the ſicke) freely renouncing their owne libertie, and all hopes of wordly preferment, to become the ſeruants of the moſt poore and deſpicable ſeruants of God: that I may not ſay, their ſlaues, ſince a more abiect and ſlauish life can hardly be deuiſed. Whence Boterays, an ancient Poete, admiring the charitie, and conſtancie of the ſaid Religious women who ſerue the ſicke amidſt ſo much filth and infection, expreſſes himſelfe in foure latine verſes to this effect.

They make themſelues the ſlaues
of ſicke and lame,
To dreſſe the loathſome ſores,
we ſcarce dare name.
Their baulme is goare; their cruet
feſtered wounds;
Hence th'odour of their vertue
mere abounds.

But what doe theſe good religious performe in particular, or rather what diſguſtfull drudgeries, abiections, and humiliations are they not lyable to? They waſhe all the clothes, of thoſe multitudes of naſtie, goarie, impotent, and euen, too often, impudent people. I haue ſome tymes bene a ſpectatour of the painfull labours of thoſe poore maydes in the moſt rigorous cold of winter, if not

with edification, certainly not without confusion to my selfe and others, to see them striue to purchace the same heauen we all pretend to, at so deare a rate, while we are confident to buy it for a songe At so deare a rate, I say, speking according to flesh and bloode, though otherwise it beares noe proportion to that ineffable, eternall, waight of glorie we all ayme at. Truth out of the Apostles mouth, puts is out of doubt, *the passions*, afflictions, or sufferances *of this tyme, are not condigne*, or any way comparable, to the greatnesse of *the future glorie which shall be reuealed in vs.* Thence they stand in the riuer all the day longe in great

ſtiffe bootes, not vnlike to thoſe of fiſher men, be it froſt, or ſnow, or blowe what weather it will, they are hard at it, with their beetles in their hands, being many tymes all garnished round about their habites with isheakles, the rude winters criſtalls, or riuer diamants. To witt they haue ſome thouſands of sheetes and shirts to washe, ſuch (which I leaue to euery ones imagination) as come from the bedds, ād backes of thoſe poore, ſicke, wounded and dying wretches. Certainly nothing but the vnction of the holie ſpirit could euer ſweeten, or euen render tolerable, ſuch abiecte and loathſome imployments.

Further they muſt euery one in their turnes ſerue them with their meate, deinke, and all thinges neceſſarie. They muſt turne and winde them in their bedds, make the ſame, dreſſe their ſcabbs, and wounds &c. watche them amidſt the gaſtly horrour of the night, where death is domineering in the Hall round about them: finally aſſiſte them dying in great numbers, winde their deade bodyes, and ſend them to their graues.

This is truly ſo admirable, as it would hardly be thought credible, were it not euery day obuious to the eyes of all commers: and more admible would it yetappeare, were it not

if not onely beheld in groſſe, but looked into in particular. For let vs make computation of the numbers of the aſſiſtants and the aſſiſted, and we ſhall diſcouer a ſtrange diſproportion. The aſſiſtātes are one hūdred onely, the aſſiſted 2000. (now more, now fewer, as we haue ſeene aboue) now 100. compared to 2000. is twentie to one, ſo that euery Nun has twentie to her parte. Which I preſume will be iudged a ſufficient burden by all men who vell conſidere it. One Garde or keeper (as we find by experience) has her handsfull to tend and watche one ſicke perſon, eſpecially if for any longe tyme: what an oppreſſing burden hath one

nun being charged with the care of twentie, not for a ſmale tyme, not by ſpirts, and at her owne choyce and pleaſure, but at all tymes, by obligation of a vowe as longe as life laſts? Certainly one might truly affirme of thoſe good ſoules, that they ſuffer a burden Aetna grauius, did they not experience in themſelues what their holy father aſſures them, that they who loue, ſuffer indeede, the ſame thinges, but they are not bordenſome to the Leuer, *præamore non ſentiunt* loue lets them not feele it, which truth all beholders may reade in their faces: for neuer was bride more gay and cheereſull midſt her parents vpon her

mariage day, then they appeare amidst their beggars euery day: so that I hope I may not improperly applye (by way of participation) that of the canticles which is addressed to the whole Catholike church, to this illustrious parte of it: *multæ filiæ congregauerunt diuitias, many charitable maydes*, and men of Paris, *haue heaped riches togeither*; some by one charitable inuention, some by another, but you haue outstripte them all, by the huge vnlimited amplitude of your charitie, which may seeme, at once, to driue the whole commerce or trading of all the workes of mercy corporall and spirituall, with the whole world,

without exception. And conclude with S. Athanasius that if holy Virgines be a certaine marke of the true Church, since none but a virgine mother brings out virgins, you more and more confirme the same truth, since to your virginitie, which is truly Angel-like, you ioyne charitie which is the God-like vertue indeede, yea God himselfe. *Deus est charitas*, which by your holy practises appeares to be putt as absolutlyin her raigne, as the condition of this miserable life may permitt.

Liue euer blest, deare mayds, adorne your state
And pious sexe, and plac't at highest rate.

One would haue thought,

after the obſeruing of all that hath bene ſaid of this vaſte place, that pietie had noe more to haue proiected in relation to it, yet ſome zealous ſoule, conceiued that it was not enough, to releeue poore people in their ſickneſſe, and to ſend them home, being prittie well recouered to make place for others, according to the neceſſitie of the place, vnleſſe their charitie prouided further, for their future well beeing, and reeſtablishmēt in their accuſtomed ſtrength and vigour; relapſes being frequently found more dangerous then the ſickneſſe it ſelfe. Here vpon it was, that thoſe cōſiderate perſons tooke a houſe not farre di-

ſtant, where thoſe new conualeſcents haue libertie, to paſſe a longer tyme, in that fresher ayre, and ſo wholie to confirme their ſtrength.

The good ſiſters of the Hoſtel-Dieu haue yet two houſes more which depende vpon their charitable aſſiſtãce; to witt S. Lowiſes in S. Laurances ſuburbes, a moſt ſpecious, magnificent, and truly kinglike building, whoſe Maieſticall aſpect ſpeakes the greatneſſe of the royall Foundour, Henry the greate: and an other, called *la Santé*, a litle diſtant from S. Marceaux ſuburbs. And they are both alloted to the releife of poore people who may chance to be afflicted with the plague, whõ

theſe goode ſoules haue the heroicall charitie to tend. In their ordinarie imploy, in the Hoſtel-Dieu, they freely giue themſelues ouer to the moſt abiect and ſlauish life imaginable. But in this, they ſacrifice vp themſelues to the moſt diſmale death poſſible. So that they putt the higheſt rate vpon their charitie, that man is capable of: as is made good by our ſauiour himſelfe noe man hath a greater charitie then to giue his life for his friends. Liue they happie for euen.

Of the Hoſpitall called our Ladys of the Incurables.

ARTICLE XXXI.

HERE I might well haue putt a periode to this ſmale worke, but induſtrious charitie has yet further to goe, and more to prouide for: if she cannot find a fitt and ſetled place for the poore incurables in all the greate varietie of Hoſpitalls yet founded, she will haue one founded on ſett purpoſe for them alone; where if she cannot cure their deſperate deſeaſes, she will, at leaſt, ſolace them in their continuing afflictiõs.

And this bleſſed office of chriſtianitie, is performed with ſo much ſweetneſſe, and affectionate care in this place, that thoſe poore deſolate creatures, obſeruing, that they ſuffer not alone, but that their brethren in Chriſt, beare a part of their burden with them, by compaſſion; they ſeeme to be halfe cured.

The illuſtrious perſon, who firſt inuented and founded this heauenlie habitation, ſeconded by the bountifull liberalities of his pious Maieſtie Lowis the XIII. who freed them not onely of all duties belõging to the crowne as *los & vents, maine morts &c.* but alſo gaue them his rightes of *entrees of wine &c* togeither

with a generall *exemption from all subsidies and impositions &c.* By his letters patentes of Aprill 1637. This illustrious Patron, I say, did so litle affecte to feede of the emptie huskes of worldly reputation that he caused his name not to be putt in the kinges letters of establishement. Yet to Gods honour, his, and his noble families, I shall not feare to offend, if I publish to the world, that it was the most religious and Eminent Cardinall *de Rushfaucaud*, who liued, beyond the ordinarie course of nature, to see a good parte of his designe on foote. To which he contributed bountifully. To witt he endowed the place with, a

yearly rent *in perpetuũ* of three thousand and sixe hundred frankes, or three hundred and sixtie pistolls: and layd downe where with to build a faire church, and two Halls, in the yeare 1637.

The place fixed vpon for this most agreeable worke, was in S. Germins suburbs. In a most healthfull and delicious aire; consisting of noe lesse then ten akres of ground in one faire peece. There the vaste charitie of Paris finds a large field to dilate it selfe vpon. And in verie deede, it seemes it will meete with worke enough for a longe tyme; since, as I am told, the designe is to build eight or ten faire large Halls, all

to be furnished with bedds, as we see at presente, with comlie white fustian courtins with each one a strawe bedd, a feather bedd, and a good quilte; togeither with an altar to euery Hall, where those impotent people may heare Masse in their bedds. Of all these designed Halls, there are, as yet, onely foure perfected. And yet the iudicious beholder of the statelinesse, and soliditie, of what is alreadie compleated, will easilie iudge it was not compassed for a litle. *Sed charitas omnia sperat.* And the excellent Administratours of the place, are yearly improuing the reuenues; as well by common charities, which by their singular

induſtrie and dexteritie, they procure, as by the addition of their owne meanes; ſome of them paying 1500. liures french or 150. piſtolls for himſelfe and his man *per annum*, and freely contributing as much more yearelie out of pure charitie; beſides 3000. l. which he gaue the firſt yeare to plainte and beautifie the garden. So farre are thoſe holy men from rayſing themſelues a fortune out of their great places, that they doe not take a competent, and moſt iuſt liuely-hoode for their continuall cares and paines, but euen pay for it, fiue tymes ouer. So that their purely charitable, and ſucceſſefull labours, togeither with

their owne liberalities, highten their hopes to ſuch a degree, that they confidently propoſe to themſelues, to extende that pious foundation which was firſt made for a douzen onely (ſixe men, and ſiue women) to foure hundred. Nor will it be much to be doubted of (if God grant life to thoſe admirable Prouiſours, in whoſe management the place now florishes) ſince by their care, liberalitie and proſperous endeuours, they haue abreadie, in a fewe yeares, multiplied twelue to 160. which are imployed at preſent. If the reſt be once accomplished, it may iuſtly be ſtiled the *non ſuch of France*, and the world, for wholſome

aire; magnificent Halls; singular order; good diete; amiable treatement, in all thinges behooffull for body and soule.

And indeede Gods bliuings haue abreadie so visibly appeared vpon this holy foundation, that since the yeare 1637. as aboue, till this presēt yeare *1666.* it is augmented by the charities of Paris, in point of buildings, to the value of 500. thousand french liures; and as much more in foundatiō of beddes; making in all, a french milliō, besides sixtie thousand liures in annuall reuenues.

That parte which relates to the bodily care of the incurables, and the continuall

assistances which are necessarie for those poore creatures which are incapable, in the least to helpe themselues, is performed by good young men (as to the poore men), who out of deuotion subiect themselues to that abiecte imployement, taking a reasonable consideration for that holy and hard seruice: and as to the women, there are modest secular maydes, who complie with the like good offices, with much religion, sweetnesse and compassion.

The other dutie which concernes their soules, is aboundantly discharged, by the continuall sollicitudes of a companie of most pious preists, who liue in the place, to be readie vpon euery call, and

who are so absolutly freefrom all selfe-interest, that they powre out their owne substance, in that Christian seruice, in lieu of gathering togeither any riches therby.

Witnesse Mr despond the Vicar who hath the cheife charge of the spiritualitie of the place, who out of his owne patrimonie (in a fewe yeares that he has liued there) hath giuen the house aboue 12. thousand liures; with intention to leaue his faire and well choysen librarie, which is worth 10. thousand more for the vse therof. So that *auri sacra fames* which hath so absolute a raigne in the world, among them is turned, to a spirituall prodigalitie, and

holy ſtrife to outuie each o-ther. In a word, the beautifull contriuance of the whole buil-dinge; the maieſtie of the Halls (which might rather ſeeme to be *Louures*, then lod-gings fore poore diſtreſſed people) the excellencie of the ſituation, and the odour of the admirable charitie pra-ctiſed therin, delightfully allure perſons of great worth and honour, to reſide there, as Abbots Counſellours &c. who after they haue giuen ample teſtimonies of their abilities, in profitably ſeruing the publike the beſt of their yeares, know to make a holy retreate, and to ſacrifice vp the honorable reſt of what they ſometymes were, to

God alone, in that deuoute sanctuarie, where they build themselues noble quarters, which are looked vpon as *donationes inter vivos*, during their liues, to be left to the Hospitall, as monuments of their pietie, after their deathes. Most worthily may be added to these, that most famous Bishope of Bellay, that louer of the poore and pouertie, which he truly practised: for tho he did not actually liue with them, yet did his affection and approbation, alwayes accompaignie them, his ambition, as he oft said, neuer going higher, then to be reputed a poore Chaplaine of that holy familie. Hence he left them what he

had, and the relikes of what he had bene, to be interred in their Church. *Requiescat in pace*

Of diuers other charities which I cannot so wel particularise.

ARTICLE XXXII

IF here I make an end, it is not for want of matter further to inlarge my selfe, but for want of tyme and health to informe my selfe of the particulars: for I am not ignorant, that there are many other excellent workes of charitie exercised in Paris. As in that Hospitall of the Racquett in the Suburbs of S. Antonies which depends vpon a nother in the towne, behind the place

royall: gouerned by a cõpanie of good nuns of S. Auguſtines order, who receiue a many good burgeſſes, in their infirmities and incommodities, and treate them with much charitie and goodneſſe, affording thẽ hanſome bedds, good diet, and all thinges neceſſarie.

I know there are other two houſes, effects of the late charities of Paris. The one for men, the other for women newly conuerted. The firſt in S. Victors ſuburbs: the other neere S. Euſtaches. They are taken in, and maintayned *gratis* for three monthes ſpace at leaſt, to be throughly inſtructed, and cõſtantly ſetled in the truth.

I remember alſo, that aboue 20. yeares agoe, there came a good Lady (from Bourdeaux as I am told) to Paris, called Madame l'Eſtang, with a harte as full of good will to doe workes of common charitie, as hands emptie of meanes to performe it. Yet God hath ſo bleſſed her pious endeuours among the Good people of Paris, that she has procured ſubſiſtance for 250. poore young maydes, (which her care hath gathered togeither) who by her graue prudence, are modeſtly and chriſtianly bredd, and carrefully kept out of harmes way, to which that ſexe, and thoſe greene yeares, are but too incident.

All Paris knowes, and ſees daylie, multitudes of girles, taught (for meere charitie) to ſerue God, to reade, to write, to worke diuers kinds of workes, wherby they are inabled to become good houſwiues at home, or to gaine their liuelyhood among the marchands. And this as well at religious houſes, eſpecially the vrſulaines, whoſe proper profeſſion it is, as in diuers particular cõgregatiõs (which are common all ouer Paris) where good widdowes, and ancient matrons, deuote thẽſelues to that pious care.

To conclude, poore diſtreſſed people of the generall Hoſpitall, the otherwiſe deſerted gallie-ſlaues, and the

desolate prisoners, often experience the comfortable visites of the noblest Ladyes of Paris, who solace the first with their affabilitie and pious discourse, and, often tymes, deliuer the latter, by paying the summe for which they were imprisoned. These thinges, I beleeue, will be farre from being paralled by the protestāts practises. How beit there are yet others that much further outspeake thē, which for breuities sake I will onely point at.

Obseruations to be made of other great workes of pietie.

ARTICLE XXIX.

SOME of the greatest arguments of true pietie, zeale

zeale and religion, especially towards God, I haue not yet touched. For what indeede doth antiquitie deliuer vs, which speakes more honour to God, and the noble founders, then the erection of temples dedicated to his name; those royall and permanent monumẽts of primitiuezeale, whose venerable old lookes decrye prophane noueltie, and prescribe against it, with Tertulians *prior possideo, olim possideo: I possesse first, I possesse of old.* Whose verie exteriour forme (which is ordinarily found the same all christendome about) preaches a crucified God, in a silent languadge, which heresie could nener refute, saue onely by

the new way of pulling them downe.

Hence it was, that the wiſeſt of kinges, Salomon: the greateſt of Emperours, Conſtantine the great: the Peereleſſe Empereſſe his mother, Helena; and Edgar the moſt religious of our kinges (wherof the three laſt are the incomparable ornaments of our *olim* holy Hand) commended the memorie of their moſt renowmed pietie (to omitte millions of others) in pointe of building Temples, to perpetuall poſteritie.

In this point what glorious aduantages could I not meete with, should I proſequute it to the full: How rare and leane fruites hath England

ſeene in this kind, in 100. yeares and vpwards, that is, euer ſince the young birth of proteſtancie? while the Catholike pietie of Paris, in thirtie yeares ſpace, hath produced at leaſt 40. conſiderable churches and chapells (with faire Monaſteries to the moſt of them) which I am able to giue a catalogue of, without ſtirring my foote out of my ſtudie, to inquire them out.

And firſts in S. Iames his ſuburbs are theſe which follow.

1. The Inſtitution of the Oratoire.
2. Port-Royall.
3. Vall de Grace.
4. The Fuliantines.
5. The Vrſelines.
6. The Viſitation.

In Germains ſuburbs.

7. Caluaire.
8. The Carmes.
9. The Ieſuits Nouiship.
10. The Miſericorde
11. The dixe Vertue
12. Chaſſe Midy
12. The Incurables
14. Belchace.
15. The Iacobins
16. The Petits Auguſtins.

In S. Mercels ſuburbs.

17. The Miſericorde
18. The Pitié.

In the Vniuerſitie

19. S. Stephens reedified a nev
20. The Sorbon.
21. Clarmont
22. S. Nicolas, nov makeing all a nevv.
23. Bon Enfans.

In the Iſle de Noſtre-Dame.

24. S. Lovis.

In the Iſle de Palais.

25. The Bernabits.

In S. Honories Suburbs.

26. Villeueſque.
27. Conception
28. The Aſſumption.
29. The Feulliens.
30. S. Rock.

In the towne it selfe.

31. The Oratorians
32. The litle Augustins.
33. Filles de S Thomas.
34. The Carmelites
35. S. Eustace reedified.
36. The Carmelites Rue Chapon.
37. The Iesuites S. Antoine.
38. The Visitation S. Antoine
39. The Minimes
40. The Carmes Mitigez.

And note by the way, that there are siue or sixe of the foresaid churches, in particular that of *Val de Grace*, the monument of a most pious queene, and the worldes Paragon: that of Sorbon, the worke of the vnparelled Cardinal Richelieu. And that of the Iesuites in S. Antonies streete, wherof the first (which is iudged to haue cost some millions) is able to pay fore more churches (to speake sparingly) the all England has

built since the fall of Catholike religion. A royall munificence! worthy of the daughter, the wife, the sister, the mother of a kinge: a Deodatus or child of miracle: and grand-mother of a kingly issue. And yet that which outspeakes all, is that this vast ād holily profuse liberalitie, in this kind, hindered her not *bountifully to opē her hād to the needie, and to stretche out herpalmes to the poore*, so that she was obserued (by faithfull and knowing persons) annually to cōtribute twētie, or twentie two thousād pistolls, with her owne royall hands, to the poore and necessitous, those liuing, and better Temples of God. And as to the rest, wheras I in my chamber, without further in-

quiſition, counte but vpon fortie, others better able to ſtirre abroade, and ſo better verſed in the towne, make noe difficultie to affirme, that there are many more, which I eaſily beleeue. How ſoeuer it may be, as to the iuſt number, the number I haue ſpecified is moſt certainly true, and miniſters moſt iuſt occaſion to me, to ſay to your church, what S. Auguſtine ſaid to the Donatiſts, *producite aliquid ſimile*, produce ſome thing like to this, for the proofe of your pietie.

Now if thus much be ſaid for the pietie which appeares in the walls, what might not iuſtly be ſaid, for the religious liues of the heauenlie inha-

habitants? who endeuouring to followe Christs counsell (which certainlie was not giuen by wisdome it selfe to fall fruitlesse to the ground; to be neglected by all men, to be imitated by none) of a more perfect way of life then the meere keeping of the commandementes, went and sold, or abandonned, all that they had, and all that they could hope for, in this poore world to become therby the poore of Christ, and tooke vp their Crosse, that is, a penitentiall life; gaue it to the poore, and followed him, by imitating his diuine chastitie, pouertie and obedience, as farre forth as by his grace, they are capable therof. Who haue but

one harte, and one ſoule in our Lord: one comon habitation, one purſe, one panterie: and liue at ſuch a diſtance from any reall proprietie, that thoſe colde wordes *meum & tuum*, myne and thyne (the fourſe of all diſſenſion) are banished out of their ſocietie. Whoſe whole application, as well by profeſſion as practiſe, is to God and godly ſtudies: whoſe exerciſe is to pray, and ſinge heauenly Pſalmes, Hymnes, and cãticles before the throne of God day and night: in a worde, whoſe conuerſation is intirely in Heauen. Hence Monaſticall perſons are ſtyled by S. Cyprian, the moſt illuſtrious parte of the church of God: by S. Ambroſe an

imitation in earth of the Angells in heauen: and S. Auguſtine, breaten backe by the glorious luſter of their Angellicall practiſes, profeſſeth, that hauing a mynde to prayſe them, he dare not vndertake it, becauſe expreſſion, saithhe, would fayle him. The like fayling might I much more iuſtly feare, should I aduenture to prayſe (whom, in paſſing by, I onely ayme to point at) thoſe infinite numbers of Religious men, and holie virgins, who adorne Paris at this day, with the like ſublime pietie and ſanctitie, as he magnified in his tyme, in the Catholike church when he prouoked the Manichies *to reprehend, if they could, thoſe manners, that life, that order, that inſtitute* (which he

had deſcribed in his booke *de moribus Eccleſiæ Catholicæ*) and not ſtill to goe on in vainely boaſting of our chaffe, to blind men, who are not capable to iudge of light. With him therfor I will conclude with you, humbly beſeeching you for Gods loue, not to giue further eare to your mens ſlaunders of the Catholike church in catching an occaſion, by the reprehenſion of their mãners, whom she alſo condemnes, and continually ſtriues to correct, as being the faultes of naughtie childrẽ. & yet if they perſiſte in their wichedeſſe, or euen adde more greeuous faults to the former, they are ſuffered not withſtanding to remayne in our Lords field,

and to growe vp with the good seede, according to Christs order in the gospell: *suffer both to grow vntill the harueſt*: but a tyme will come, that the cockle shall be separated, and the pure wheate shall be purged from the chaffe. In the interim, deare Sr, I leaue your equitie to iudge, *whether it appeare not a kind of impudence* (as saith S. Auguſt) *in your men, to seeke*, and as it were, to exacte, *that perfection in our looſer members*, and euen in the chaffe of our Church (*therby to seduce the ignorant*) *when they, the while, shew not, in the leaſt meaſure*, the same perfection, in theirs, to those whom they seduce.

FINIS.